

Arab, being a kind and liberal-minded man, took no notice, because he thought the camel a lovable creature that would do no harm. Encouraged by this, the camel became bold and thrust his head and neck in. The Arab became alarmed, but it was too late; the whole body came in next, and evicted the rightful owner and his family from their too small home.

Mr. Barder is apparently disputing facts of the ancient history of the Oxford Movement. There is no necessity for this; it is a waste of time. Let us look at its real issues, as we see them to-day, even in Australia. Is this gentleman not aware that among other changes in many of our Churches, the "Book of Common Prayer" is totally ignored, and foreign trash being substituted?

If Mr. Barder is, as he says, an Evangelical (and St. Paul's instruction to Timothy was "be an Evangelist") and does not wish to be silent during the Oxford Centenary celebrations, he could not do better than warn his flock of the great errors being introduced to his Church under the cover of their movement.

It would be well for Anglicans to know the views of an eminent Roman Catholic divine on the Oxford, or Ritualistic Movement. Monsignor Capel, in a letter to "The Times" (England), 12th January, 1875, wrote, during the course of a press controversy:—"When I see our Roman Catholic prayers transferred wholesale to ritualistic books of devotion; when authors like Mr. Orby Shipley publish the 'Ritual of the Altar' according to the use of the Church of England, and I find therein the whole of our Mass; when clergy and laity from the Ritualistic party assure me they have been in the habit of confessing and receiving absolution, have constantly prayed to the saints and the angels, and have neither added nor taken away from what they believed as Ritualists concerning the blessed Sacrament, I cannot, notwithstanding Canon Liddon's explanation, do otherwise than assert that the Ritualistic clergy are assuredly disseminating our doctrines (i.e., Roman Catholic doctrines)."

And the Roman Church of to-day is still quietly smiling at our Anglo-Catholics and their mimicry.

Mr. Abram, from a different position, levels a dart at the Anglican Church League and the "Australian Church Record." The League is an institution or society which any true-hearted member of the Church of England Protestant and Reformed may join. Its policy is embodied in a motto adopted by an old Volunteer Regiment, "Defence, not Defiance." The same can be said of the "Record," but the trouble is, when acting on the defensive, one cannot avoid hitting the aggressor by hitting him hard with the truth.

THE OXFORD GROUP MOVEMENT.

Miss Louisa Brown, Wentworth Falls, writes:—

In reference to an article with the above heading appearing in your pages of June 1st, I would like to add yet another protest against this Movement; notwithstanding the extending of it to the hands of following the ship by a list of clerical members of the Church of England. By the way, the allusion to Canon Grensted, elsewhere described as "one of the foremost scholars, and psychologists," in "For Sinners Only," and his account of having received "guidance," is not very edifying; there may be many interesting books written upon the Movement, and many true Christians have been drawn into it by its "form of godliness," but many of them have severed their connection because of fundamental errors. Surely the only way to test anything of the kind is upon the authority of the Bible? They boast that they have no doctrinal basis, and will not even answer questions upon the Atonement. The Scriptures tell us to avoid such (ii John 9-11). They do not deny doctrine, but evade and pervert it. Such words as "the blood of Christ" is considered a "theological term," and so to be avoided. Can this be of the Spirit of God? The Word of God takes a secondary place. Though Bible reading is recommended, its systematic study is considered non-essential and no instruction is given as to the way of salvation, justification by faith, or any of the chief truths of Redemption. In fact, the "changed lives" might well be described as Moral Conversion, and in no sense the new birth of the New Testament.

It is a mixed community; all are welcome, none are asked what they believe; the Modernist, Fundamentalist, Rationalist, Christian Scientist, etc., which proves that there is no objection to a false interpretation of the Scriptures. The Bible says: "Can two walk together, except they be agreed?" Has the confession of past sins in public any Scriptural authority? Are we not told that God puts our sins behind His back when

we accept His full salvation, through the shed blood of Christ?

The Group "sharing" meetings are a recitation of past sins, which, in some instances, have been described as a "pouring out of filth not fit for decent ears"! This does not seem to have much bearing upon the Divine cleansing. One of these meetings, perhaps many, was held in a ballroom, attended by 2,000 people, men and women, in full evening dress, with wonderful display of jewels and colouring; on the platform were men and women of title, besides clergy and others. There was no prayer or reading of Scripture, but several were called upon to speak of their experience in sin. This was done amidst jokes and laughter. I ask you, Mr. Editor, is it likely that the Holy Spirit of God would be present at such a gathering as this? and I would earnestly ask you to use your valuable paper to protest against a Movement which is so evidently a mere counterfeit revival.

Christians, wake up and study your Bibles, and beware of humanised Christianity! In the article referred to the quotation is given, "He that is not against us is for us." Would the teaching which withholds God's only way of salvation, through the shed blood of Christ, be "for" or "against"? My information comes from those who have been in the heart of the Movement, one for eight years, but finally left it "out of loyalty to our Lord."

THE PARISH DANCE.

"Churchman" writes:—

I have before me a parish paper with the following notice: "The parish hall has now established itself as an annual event. Last year it was a splendid success. This year we want to eclipse last year's record. . . . Music, dancing, cards, novelties, charm, men and winsome damsels—not to mention the clergy—and last, but not least, a supper delectable enough to tempt the most jaded appetites, what more can we offer?"

Is this the kind of method by which to fulfil that function of the ministry which in St. Paul's words is the perfecting (or the fitting) of saints for their work of the ministry, in building up the body of Christ?

WHERE ARE WE?

The Rev. D. J. Knox, of Gladesville, N.S.W., writes:—

The Rev. W. G. Coughlan, rector of Corimal, N.S.W., asks the above question in your last issue. In his letter he quotes from a letter of mine published in the previous issue, in which I make a reference to Modernists. Mr. Coughlan goes on to make what he claims to be a second quotation from my letter. But I did not write these latter words, nor am I in any way responsible for them. I pass this by and the inference that is drawn from it in his letter though even the appearance of casualness in a matter of this kind leaves a painful impression on the mind.

If I spoke with disapproval of Modernists, Mr. Coughlan has the right to ask me for my reasons. And one reason is this: Many Modernists do not believe in the Virgin Birth of our Saviour, they do not believe in His true Deity, His bodily resurrection, His ascension in the sight of the Apostles, and His session at the Right Hand of the Father. Does Mr. Coughlan believe these doctrines as they are taught in the Bible and held by the Church? If he does, then I should say that although he writes in defence of Modernism he himself is no Modernist (as yet at least). And so far as he and I are concerned we do pretty well know where we are.

Modern Heresies.

We are apt to look back with a certain aspect of blame, on the old days of Puritanism, the earlier part of the 17th century, the days of the Solemn League and Covenant, when what now seem to us to be but trivial matters of opinion, were exalted into crucial issues. But those days were characterized by one inestimable virtue,—men were in earnest as to what they believed. They were indeed intolerant, possibly too intolerant, of error; but at least Religion was a serious matter. They lived up to their Creed, and gross error and infidelity had little chance to raise their heads.

How different things are to-day. The grossest errors in belief, the utmost infidelity in life, are complacently tolerated; and are rarely, if ever, denounced, even from the most orthodox pulpits. The clergy know well that their flocks are being led away into all sorts of false belief; and

they have either entered into a conspiracy of silence; or they think it inexpedient to warn their flocks lest (as some frankly say), by denouncing evils they should advertise them; and so might actually hasten the movements of their people into the paths of error. It is but a poor compliment that men pay to themselves and to the usefulness of their ministry, when they can openly express a fear lest a denunciation by them of falsehood and error should result in a movement of their flocks in that direction.

There are three leading forms of Unbelief and False Belief rampant among us to-day; they are Theosophy, Spiritualism and "Christian" (so called) Science; and, if common report may be trusted, they are going ahead (as one business man put it), like wildfire, and are enticing thousands away from Christ and from the faith.

What bait Theosophy offers, I do not know; unless it be just a general promise of increased knowledge. There is nothing, one would think, very attractive in the promise of countless re-incarnations into forms varying, according to merit gained, from a mosquito to a cow or even a Buddha, to be finally lost in Nirvana, like a drop in the ocean. But probably the real attraction lies in the idea that each man may become his own Saviour; the offence of the Cross is avoided; and there is a ministering to man's self-love and spiritual pride in the teaching that he is independent even of God; for Theosophy, which is only modified Buddhism, knows no God.

The bait offered by Spiritualism is the oldest ever offered. It is the bait that the Enemy of God and man offered to our first parents, the bait of forbidden knowledge,—of an unlawful intercourse with the spiritual world, and even with the dead;—the Sorcery and Necromancy that have always been most strictly forbidden by God, but which in all ages have been most keenly desired by man; one of the strongest temptations of the Evil One; and which in these last days is apparently being practised as freely as at any time in the world's history. In the "Sydney Morning Herald" advertisement of "Services for Sunday, July 24," there appeared no fewer than 23 advertisements of Spiritualistic meetings, as against 17 Presbyterian, 14 Anglican, 13 Baptist, etc., etc.

The bait offered by so-called "Christian" Science, is bodily health. "Christian" Scientists assert that there is no such thing as sickness,—to imagine that you are sick is nothing but a folly and a delusion. You are as well as ever you were. The whole trouble is that the idea of Influenza, or Mumps, or Measles, or Meningitis, or Cancer, or Arthritis, has somehow got into your foolish brain; and you are actually giving way to the wholly baseless idea that you have a temperature or that your limbs are stiff and painful or your joints knotted or twisted, or you even go so far as to imagine that pain keeps you awake at night. How ridiculous! The remedy for such folly is simple. Go to a "Christian" Science meeting, or to one of their teachers, and you will quickly be put on the path to health. Don't strongly and persistently that you have anything the matter with you; get up and do your work; go to the office or to the store; take your accustomed place at the desk or the counter. If the Manager tells you that you have the pallor of tuberculosis or the scarlet hue of erysipelas, just deny it strongly; tell him that's how you always look when you are well; and go on like a hero until you drop. For the idea of death itself is only a concession to present day ignorance.

Very foolish, you say, but not wicked. Ah, but wait a minute. The "Christian" Scientist not only denies that there is such a thing as sickness, but he denies that there is such a thing as Sin. The central point of all real Christian teaching is that Christ died for our sins. Mrs. Eddy strikes at the heart of Christian teaching by boldly asserting that there is no such thing as Sin, and that Christ didn't die at all. They thought that He was dead, and so they buried Him; but that He cured Himself by "Christian" Science, and in three days came out well!

Similarly Christ raised Lazarus "by understanding that Lazarus was not dead" (Science and Health, latest edition, p. 75). How long it would have taken for Lazarus really to die, Mrs. Eddy does not say. He had been already four days in the grave. Yet this cult claims to be "Christian," and it is spreading rapidly; and Christian ministers are as a rule silent; and do not warn their people against it.

"But," says somebody, "it establishes its claims by its miracles of healing." Are such things then sufficient in the present day to establish the truth of a system that contradicts the central truths of Christianity?

With the Editor's permission we may look again into this matter.—(Contributed.)

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 57.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JULY 20, 1933.

[Issued Partly by] 8/- per year, post free

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookside Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

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Editorial

Peopling the North.

IT is a great pity that ecclesiastics publish their obiter dicta with regard to matters of which their knowledge is, to say the least, very limited. First we have the quietist, Dean Hewlett Johnson, of Canterbury, England, suggesting that Northern Australia might well be peopled by the Japanese, and then the Roman Archbishop Duhig, of Brisbane, comes along with a suggestion that to hold Australia for the white race we might give some other European country an interest in it, not by conceding any of the actual territory of Australia, but for instance, by allowing Germany to have back her pre-war possessions in New Guinea, on condition that, in proportion to the privileges granted to her, she should contribute ships and men to Australia's naval defence. The same treaty might be made with any other European Power desiring possessions in the Pacific, where the British Empire and the Commonwealth should remain in supreme control.

The first proposal is a preposterous one, made by a benevolent Churchman known for his artistic tastes, who has recently visited the Far East, and knows nothing about Australia. The whole thing is ridiculous on the face of it. As to the other, what useful purpose could be served by the gratuitous offer to return the Mandated Territory of New Guinea to Germany,

or to hand over other islands in the Pacific to some European Power, we are unable to understand. We would advise these clerics to stick to their own task. Australia has to people Northern Australia with British stock, and administer adjacent territories—and she had better get to these jobs with a will.

We don't want to call in the dingoes to protect our flocks from the crows.

Extremes Meet.

THE Hitler regime in Germany, and the Vatican in Rome, have entered into a concordat. Thus two autocracies meet. The text of the agreement has not been published, but it is known that it regulates under a single Concordat the existing agreements between the Vatican and Prussia, Bavaria, and Baden. It is understood that the Vatican conceded complete withdrawal of Roman Catholic Priests and organisations from politics, while the integrity of Roman Catholics' education is guaranteed. Rome is ready to concede much, provided she has the education of her children in her own hands. Therein lies her strength. Hitler is a Roman Catholic, and as blood is thicker than water, we are not surprised that he has come to heel under the Papacy's master hand. No wonder that immediately he received the news of the Concordat he rescinded instructions for the dissolution of Roman Catholic organisations, and ordered a stoppage of measures against priests and leaders, and forbade a repetition of them.

We are of opinion, however, that the German nation has a long way to go yet! Maybe, at the moment, she is subject to hysteria, brought on by a crushing Treaty, disillusion and malnutrition. Hitler, with his half-baked economic theories and crudely materialistic nationalism, may be having a temporary reign of triumph, but the whole story has not emerged. The Germany of Luther and Melancthon, of Harnach and Deissmann, will have something more to say. Meantime Germany needs our prayers. She is learning hard and bitter lessons.

Drink in Australia.

IN keeping with Great Britain, there was, last year, in Australia, a decrease of 33 per cent. in the consumption of beer. No doubt the economic depression had much to do with this happy state of things, though high prices caused by high taxation, was also a cause. In this connection, temperance reformers note with much satisfaction that in New South Wales alone, publicans' licenses have decreased since 1920 by 534. Consequent

upon this in 1929, convictions for drunkenness totalled 32,995, and in 1931, 20,786. In 1932 the total was 21,400, which represented a decrease of 35 per cent in the four years, all of which is very gratifying. However, those who are working for a sober State will need to be on the alert. Agitation is afoot by the Trade that "there should be a redistribution of licenses, on account of congestion in certain areas, and lack of facilities elsewhere, with no provision for new and growing districts, and that the Licensing Board should be empowered to rectify the anomalies which at present existed. The Liquor Act generally wanted bringing up to date. Trading hours required altering, in conformity with modern conditions."

We hope that every opposition will be given to such proposals. Any scheme for redistribution of licenses would mean that districts now comparatively free from the sale of alcohol might be compelled to accept new licenses.

We are confident that the people in these districts do not want liquor bars in their midst. Efforts will be made to foist such upon them. Therein we see the value of local opinion. It is a matter for deep thankfulness that our temperance leaders are awake to all issues, but there is cause for people generally to be on the alert. The liquor interests will stoop to all sorts of tactics. They are awaiting every opportunity to further entrench their position, and gain advantage in location, sales and otherwise. Watchfulness and zealous temperance reforms are the calls of the hour.

The Blessed Company.

THE new Dean of Durham, England, Dr. Arlington, writing in "The London Daily Telegraph," points out that St. John X. 16, "One flock, one shepherd," shows that "The unity for which our Lord prayed is most clearly a unity of spirit, and not of external organisation, and the same is true of the unity which St. Paul preaches. A flock may own allegiance to one shepherd, and yet be divided among many folds, and the Christian Church would do well at all times to remember the great saying of the early Father, 'In necessary things unity, in doubtful things liberty, in all things charity.' Many Anglo-Catholics, following the Church of Rome, have a conception of uniformity which is opposed to this unity. Evangelical Churchmen will forever contest any hardening process in the Church, whereby a hierarchical system ruling an external organisation is made to be the Church, the Blessed Company of all faithful people.

On June 30 the Rev. W. Greenwood celebrated the 30th year of his ministry at St. Nicholas', Coogee. Mr. Greenwood has seen the work grow; churches were erected, in addition to the parish church, at Clovelly, Long Bay, and Maroubra. Both Clovelly and Long Bay are now separate charges, and Maroubra will doubtless follow suit at an early date. It has been a great record of work and achievement.

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The Bible in the Devotional Life of the Believer.

"WE Protestants speak much, and at times rather boastfully of our great reverence and love for the Bible. Is our glorifying in truth? Do we love the Bible, not merely as a text book, from which to collect proofs for our doctrine, an armoury from which to select weapons to defeat our opponents, but do we love the Bible as God's revelation, in which our minds are moulded, by which our hearts are influenced?"

Perhaps the indictment of this question is even more pertinent to-day than when Adolph Saphir wrote it, some fifty years ago. We live in the age of small books of devotion, in some of which the believer finds ready to hand excerpts of the Bible, grouped together on various principles, with or without explanations of the sundry passages attached. Quite a collection of Bible text books and Calendars, with a text and comment for every day of the year, or other little books, with extracts from popular religious writers or preachers, may be found in daily use in a vast number of instances.

"Daily Light" is a well-known and well-worn favourite, with its wonderfully chosen set of verse, for the morning and evening hours.

"Voices of Comfort" and "The Cloud of Witness" represent other series from which Christians are deriving great spiritual comfort and inspiration.

But there is a danger, and by no means a slight danger, that those helps to devotion, which should always be subsidiary to the Book of Books, may usurp its place and cause a wholesale neglect of that careful and prayerful study of the Bible as a whole which has always been the basis and inspiration of all true Evangelism and strong Christian character.

Human nature, in its fallen condition, is frankly parasitical, and the danger is ever with us to forget the freedom to which Christ calls us, a freedom so stressed in the glorious Reformation, and emphasised again in the Evangelical Revival, that there is always the tendency to take our religion second-hand, and to swallow whole and wholeheartedly the interpretation, sometimes weird and wonderful, of a favourite teacher, and to neglect that patient reading of the Word of God for ourselves, under the sought and realised guidance of the Holy Spirit.

This is one reason, certainly, of those land-slides to heretical and other crank teachings that are so common an affliction to the Christian Church.

"Mary sat at Jesus' feet and heard His Word." The trouble is, in this busy age, so full of "religiosity," that we have little time to emulate her. Like Martha, we are sometimes so busy "serving" the Lord that we have no time for converse with Him. And yet, in the Lord's own judgment, Mary had chosen the good part.

The Christian is in this case, "up against" the spirit of the age. We are poles apart from the temper of

old, and well-tried saints, who never thought of contrasting the devotional and the practical. It was the one that made the other possible and fruitful. There is a pregnant suggestiveness in a Baganda lad's explanation of some Christian service, so markedly opposed to the native sentiment and practice that it called forth comment and question: "They have taken hold of a word in their heart," he said, and thus quoted a pertinent saying of the Master.

Is not this strongly reminiscent of our Lord's own teaching in the Parable of the Sower? The rocky ground afforded no "rooting place"—that was the reason of its fruitlessness—a warning to every believer to let the Word of God find a "rooting place" in the heart.

Is not that the very purpose of our devotional life? "Let the Word of Christ dwell in you richly." There is a world of meaning in that last word, which can only be realised by the believer, of whom it is true: "His delight is in the law of the Lord; and in His law doth he meditate day and night."

Fellowship.

(By W.L.H.)

The efforts of men like Wesley, Wilberforce, John Howard, General Booth, and others, to improve the wretched conditions of the past centuries, when men, women and children worked from the cradle to the grave for a few shillings per week, gave to the people a real live Evangelical Revival, fellowship and reform. Bad as were the conditions in the eighteenth and nineteenth centuries, great as were the efforts of the leaders in the Revival of the ideal of God's Fellowship which helped to bring about reforms, present-day conditions are worst in the history of mankind, and call for a greater Revival than ever in the cause of humanity and relief from economic pressure. The cause is essentially primarily a Christian one, one in which the spirit of Christian loving fellowship should prevail. It is the work for the Church, and a job for Churchmen to agitate religiously for social and political reform. Conversion to God's love comes first, then fellowship between one another, and between nations naturally follows. God's love is the greatest thing in the world. Fellowship is the greatest need of the age.

Technical knowledge, plus work, has produced the world's goods and brought about great production. Distribution will be effected by human fellowship. What we need is real conversion—a little of the old time religion, more humility. We need to admit that we have done wrong, to get right down on our knees and admit that we have strayed from the right path, to pray for the truth as Jesus taught it. When we have realised the truth of God's love, we need action to actualise it in Fellowship; that love for our fellow man, that harmony that makes for speedy adjustment. During this depression we have all learnt that distribution of this world's goods is the great problem. God's love in Fellowship will help us, and in helping to solve the great difficulties now confronting us, will bridge the disruption between production and distribution. Fellowship for us all in all our dealings will surely follow in the wake of our religion if it is given live, real action in our affairs. Let us then, speed on the great Revival that is taking place now all over the world, slowly, and perhaps imperceptibly, but nevertheless, surely. God's love will prevail, and conditions will improve, as Mr. Ramsay MacDonald truly says in one of his books: "The fruit of every religious agitation has been political and social reform." Let us all push on with this good church work in the spirit of Fellowship—brotherhood and sisterhood.

Anglican Church League, Victoria.

The Thirty-Nine Articles.

THE third and final lecture in the series arranged by the Anglican Church League in connection with the Evangelical attitude towards the Oxford Movement, was held in the Chapter House, Melbourne, on the 12th June, when the Venerable Archdeacon Davies, Principal of Moore Theological College, Sydney, addressed a good audience. The Rev. Dr. Law occupied the chair. The subject of the address was the "Thirty-Nine Articles."

In the course of his remarks, Archdeacon Davies said that the Thirty-Nine Articles were a series of mainly theological statements, which anyone may find in the book of Common Prayer. They were not, strictly speaking, part of the Prayer Book, but, like the Prayer Book, they constituted an official document of the Church of England.

One reason why Churchpeople should know something about the Articles was because of the fact that every candidate for the Ministry in the Church of England had to make a solemn declaration of assent to the Articles, and had to subscribe his name thereto as a necessary condition of his ordination. No person could be admitted into Holy Orders in the Church of England until he had subscribed to the Thirty-Nine Articles, and his subscription was placed on record. To-day only the Clergy in the Church of England were required to subscribe to the Articles, the Apostles' Creed being the confession of faith demanded of the laity. Until 1870, however, all persons who wished to proceed to a degree in the Universities of Oxford and Cambridge had to subscribe to the Thirty-Nine Articles, and until 1865, terms of subscription were very strict. In that year a general assent was declared sufficient. Religious tests for all degrees but those of Divinity were abolished in 1870.

Revived Interest.

No small part of the commotion caused by the appearance of "Tract 90" was due to the fact that all members of the Universities, clerical and lay, had so subscribed to the Thirty-Nine Articles. The proposal to celebrate the centenary of the Oxford Movement this year has revived interest in the Articles which that Movement has made a battle-ground of bitter controversy. That is why quite a number of peaceably-minded people are shy of taking any active part in the proposed celebration of the Oxford Movement. A further reason for studying the Articles is of particular importance to us in Australia, because we are trying to frame a comprehensive constitution for the Church of England throughout the Commonwealth. There has been considerable discussion on the inclusion or otherwise of the Articles in the proposed new Constitution. To ensure legal continuity in the ownership and control of Church property, it was felt inadvisable to include them in the Constitution. When the Constitution has been put through, and is a going concern, we may have to face the question of revision, certainly of the Prayer Book, and probably of the Articles. The Canadian Church revised its Prayer Book some years ago, and left the Articles as they were; it may be our wisdom to do likewise; but the Ar-

ticles may easily become a very live issue for us in the not distant future.

Another reason for studying the Articles is the variety of interpretations put upon them. There are two broad types of interpretation, namely, the Protestant and the Anglo-Catholic, while among the latter there are several different attitudes towards them.

The Protestant interpretation is that which was generally accepted before the Oxford Movement. The Articles were regarded as defining the Protestant character of the Church of England, which is still their value in the eyes of a very large proportion of Church people to-day. It is for that reason that they were retained by the Church in Ireland, and in Canada, and it was the speaker's view that a majority of the clergy and laity in Australia would demand their retention for the same reason. Quite a number of Anglo-Catholics desired the abolition of the Articles; and thereby, in a negative way, confirm the Protestant value of them. Many Anglo-Catholics wished to repudiate the Reformation altogether, but others wished to retain some, at least, of its results. The prevailing temper, even of High Churchmen, at the time of the Tractarian Movement, was still strongly Protestant, as after events revealed; so an effort was made to explain away the Protestantism of the Articles, on the principle that if an obstacle is too great to be removed, it is necessary to find a way round it. Newman tried to do this in "Tract 90," and received a rude shock, as some of the severest criticism came from High Churchmen like Bishop Philpott, of Exeter, who had, up to this point, shown much favour to the Tractarians. The Bishop of Oxford, who had also befriended them, showed such disapproval that no further tracts were published. The idea that the Thirty-Nine Articles were capable of what is called a Catholic interpretation and application has survived, and this attitude is that of many Anglo-Catholics to-day.

Principles of Reformation.

Another attitude is that which regarded the Thirty-Nine Articles as a compromise. At this stage the speaker dealt with a number of the Articles in detail, giving much very interesting information regarding them. One characteristic feature of the Articles was summed up in this statement: "It is not lawful for the Church to ordain anything that is contrary to God's Word written." The sufficiency and supremacy of Holy Scripture was a cardinal principle of the Protestant Reformation of the 16th century, and this principle was embodied in the Articles. The Mediaeval Church was much more familiar with legends and traditions than with the text of Holy Scripture. The revival of learning in the 15th century made scholars more familiar with the New Testament in the original Greek, and to a lesser extent, the Old Testament in the original Hebrew. It was said that "The Bible, and the Bible alone, was the religion of Protestantism," and there is much truth in that statement.

Justification by faith was the principle that changed Luther's whole life, and he was not the first to discover it; indeed, he was put on the track of it by the head of the Order to which he belonged, significantly named Augustine. Augustine of Hippo firmly held to this doctrine, and he got it as Luther did, from St. Paul's Epistle to the Romans. It was in Articles 19 to 36, which dealt with the Church, the Sacraments and the Ministry, that the

cleavage between the Reformers and the Romanists was most apparent, and it was on the question raised by these Articles that the Tractarians were most severely criticised. The speaker explained at length the attitude of the Articles in relation to the decrees of the Council of Trent.

Speaking on Baptism and the Lord's Supper, the speaker said that the Reformers made a wise application of the principle of limitation when they assigned the status of a Sacrament to these two alone, and their wisdom has been confirmed by the famous Lambeth Quadrilateral.

In Article 26 it was made clear that the efficacy of the Sacraments did not depend upon any personal quality or qualification of the minister, such as alleged Apostolic Succession or Episcopal ordination. The character or status of the minister did not impair the validity of the Sacraments, as we may see also from the official doctrine even of the Roman Catholic Church, concerning Baptism by laymen or heretics, or schismatics. In the famous controversy between Rome and Carthage during the third century, Rome took the more liberal side, and a Roman priest who rebaptised a person who has already received Baptism by water, and in the Name of the Trinity, at the hands of a Protestant minister, would be breaking the law of his own Church. It was important to remember that there was a distinction between validity and regularity. Such a thing as lay baptism, though it may be valid, would be irregular in the Roman Church, as well as in our own.

Regarding the Sacrament of Holy Communion, some Anglo-Catholics had gone so far as to reproduce the order of the Roman Mass, as a substitute for the order of Holy Communion in our own Prayer Book. The general impression left on the minds of ordinary people is that the Oxford Movement was essentially an attempt to restore the pre-Reformation standards and forms of doctrine and worship; whatever distinctions may be drawn by professional theologians. Regarding the Mass, the speaker said that at the Reformation the drastic change in the order of Holy Communion was intended to turn the Mass into a Communion. Bishop Gardiner and several opponents of the Reformation were using the 1549 order as the Very Mass, hence in 1552 a drastic revision of the order was made. The term Mass was expunged from the title, and a declaration was inserted at the end of the office.

There was a strong agitation carried on during the recent Prayer Book revision movement in England, to revert to the 1549 form; or for the inclusion of an alternative form on similar lines to that of 1549 in the proposed new Prayer Book. It was the inclusion of this alternative Mass form that led to the defeat of the proposed Book.

The Articles were a product of the great Reformation of the 16th century. Those who broke away from Rome felt the need of issuing statements defining the position they held. Compilers of the Thirty-Nine Articles made use of the confessions issued by the continental Reformers; but were in no way dependent on them. The Articles had a history of their own in England, and the speaker traced the history of them from the tenth, which appeared in 1536, until the final revision took place in 1571.

A vote of thanks to the speaker was moved by Dr. G. B. Bearham, President of the League, seconded by Mr. F. L. D. Homan, Vice-President,

Wayside Jottings

(By a Wayfarer.)

Prophets and Prophetesses of To-Day.

THE afternoon sun was shining warmly on the verandah of the little boarding house, while the guests discussed questions that had arisen from the morning services. "Our Minister," said one, "preached about modern Prophets and Prophetesses, and he said some things that made us think."

"Not very practical," said a young lady. "I don't think such people really exist to-day. I wish they did. It would be very convenient to be able to go to one, as Saul did, to enquire about your straying stock; or, as Jeroboam's wife did, to find out whether your sick people are going to get well; or for kings to ask whether they will win in any war that they may be contemplating. The only prophets that we hear of to-day seem to be connected with racing-stables; and the only prophetesses are Madame Z and Co., who advertise 'Futurity' revealed for half-a-crown. And probably those are not the kind that your minister meant."

"Hardly," he said. "In fact, he was careful to say that foretelling the future is not, and never was, a prophet's chief work. The prophet's work, he said, was to receive and deliver messages from God, to speak with God's authority, to rebuke, to exhort or to encourage; to any of which the foretelling of future events may or may not be added. Very often he spoke in mysterious phrases that he himself did not understand. The message might come to him with sudden, over-powering force, as to the old prophet at Bethel; or he might seek it, as Elisha did when he sent for a harpist; or it may come collectively to a group of men, as when the prophets of Baal prophesied before Ahab and Jehoshaphat (1 Kings xxii)."

"We read a great deal," said the young lady, "about false prophets and prophets of Baal. Who were they? Were they really inspired, and could they really foretell things, or were they only humbugs?"

"They were really inspired," said he, "but they sought their inspiration from false gods, that is, from evil spirits. They were like the poor slave-girl at Philippi, who was possessed by a spirit of divination, who brought her masters much gain by fortune-telling, until Paul cast out the evil spirit and delivered her."

"Such things don't happen to-day," said the young lady. "Indeed, even in the Bible there are very few prophetesses mentioned. I only remember two,—Deborah, in the Book of Judges, and Huldah, in the last chapters of II Kings and II Chronicles; and Deborah was a judge as well. I often used to wonder how she managed to judge the people and look after the house and the children, too. Then there was the witch of Endor; but I don't suppose you would call her a prophetess."

"She was what spiritualists to-day call a Medium," said he. "She had,—what was strictly forbidden by God under penalty of death,—but which is almost as common to-day as it ever was,—she had a familiar spirit. Indeed, between modern Spiritualists and the Witch of Endor, and the poor girl at Philippi, and all the false prophets of all times, there is no very great difference. All such things come under God's severe condemnation. The real name for such practices is sorcery or Necromancy."

"But there is good Inspiration to-day, too," said another. "Don't forget the Quakers who, in their meetings, allow no one to speak who does not profess to be moved by the Spirit; and the Irvingites, at whose church services Inspired Prophecy is a common feature. So that Prophecy doesn't altogether belong only to Biblical times."

"Certainly it does not," said the other; "that was just what our Minister was insisting upon. There were, indeed, many prophets in Old Testament times; but it is under the Christian dispensation that we ought to expect the fullest outpouring of the Prophetic Spirit. It was a promise to Christian (not to Jewish) times—I will pour out My Spirit upon all flesh, and your sons and daughters shall prophesy." And how common prophecy was in early Christian days we may judge from St. Paul's direction that in Christian assemblies two prophets are not to speak at the same time (I Cor. xiv. 30), and that while the prophetesses were speaking they were to keep their hats on, or whatever they used to wear (I Cor. xi. 5)."

"It would be interesting to know whether there were many prophetesses," said the young lady.

"We read of seven in one family," said he; "the daughters of Philip the Deacon. He was a good man, full of the Holy Spirit and of wisdom; and evidently he brought up his family well; with the result that his seven daughters became prophetesses; and I don't suppose they were the only ones."

"True," said another, "but I fancy that their prophesying was only inspired preaching. I don't think that they did much predicting; because when St. Paul went to stay at their house it was not one of them, but a visiting prophet, called Agabus, who warned him that if he went to Jerusalem he would get into trouble. I think that Prophecy in the New Testament often only means inspired preaching."

"But did your minister mean that that Inspiration is available to-day," asked the lady, "that to-day we may expect our sons and daughters to prophesy, our young men to see visions and our old men to dream inspired dreams? Because, if so, I think we ought to hear more about it. What about our ministers? I have listened to a great many sermons, which, I am sure, were not inspired—sermons which would make people doubt any inspiration—even that of the Bible. If the gift of Prophecy is to be had, ought not every professed Christian teacher to possess it? Why, then, have they not, and how can it be obtained?"

"Yes, certainly," said he; "no minister of the New Testament ought to be satisfied unless he possesses it. And as to how to obtain it—take a lesson from heathenism. When a Hindoo devotee desires spiritual power, he spends his nights in the heathen temple, praying that the afflatus of the demon (the god, he calls it), may come upon him, which it often does; and after that he possesses a spiritual power and an authority over his co-religionists which they cannot resist. And if a Christian minister desires a similar, but a far higher inspiration, must he not use similar means? And has not our God promised that, and every other gift of the Holy Spirit, to those who ask faithfully in Christ's Name? So that he may be conscious that every sermon he delivers is a message that he has received; and that he

may boldly say, every time, 'Thus saith the Lord.'"

"And I," said an older man, "would not stop short at ministers. Should not every Sunday School teacher go to his or her class conscious of having asked and received a definite message, to be delivered in the power of the Holy Spirit to those waiting scholars? When that is so, will not the dry bones of to-day's Sunday School teaching become instinct with Spiritual life; and who can say how far-reaching will be the result?"

"And I," said an elderly lady, "ought not Christian parents to be prophets and prophetesses, to give God-inspired messages to their children. Should not every home be a temple, where the Family Prayer is both a source and a link of piety; so that, under the Inspiration of the Holy Spirit, in answer to the prayers of the parents, every child is brought up in the nurture and admonition of the Lord?"



The Rev. A. W. Setchell, of St. John's, Sutherland, has returned to duty after his recent motor car accident. The Rev. C. J. Chambers acted as locum tenens with much acceptance.

The Bishop of Gippsland, Dr. Cranwick, and the Bishop of Armidale, Dr. Moyes, will conduct a Parochial Mission at Saint Matthew's, Manly, from the 21st July to the 1st August.

The Rev. Walter Montague Corden has resigned the charge of Naracoorte, Diocese of Adelaide, as from July 1st. Mr. Corden had been at Naracoorte since 1914. He hopes to take up work in Melbourne. We wish him every success.

The Rev. T. Howard Whitworth, at one time Vicar of Birch, but recently of Pant Hills, in the Diocese of Melbourne, has been appointed Chaplain to the Penal establishments and Reformatories in Melbourne. He will succeed the Rev. E. H. Davies, who recently retired.

The Rev. L. M. Dunstan, deputy general secretary of the C.M.S. in New South Wales, has resigned as from October next, when he will take up parochial work as Rector of Denmark, in Western Australia. Denmark is one of the Group Settlements, near Albany, and in the Diocese of Bunbury.

On June 6 the Very Rev. Dean Rivers, of Hobart, celebrated the Jubilee of his ordination to the priesthood. The Dean, in years gone by, was Precentor of St. Andrew's Cathedral, Sydney, and subsequently he served in the Diocese of Brisbane.

The Bishop of Willochra has created in his diocese a new Archdeaconry of Flinders, which includes all the parishes and districts this side of Spencer Gulf, the Far North, the North East, and the North West. To the new Archdeaconry he has collated the Rev. Canon Dunn, and in addition he has appointed him registrar of the Diocese.

The Rev. H. D. Bagot, B.A., formerly of St. John's, Darlinghurst, and St. George's Cathedral, Perth, W.A. (according to private letters from Ireland), was to be married on June 5th last, in Drumaul Parish Church, Randalstown, to Miss Margaret C. Bunting, daughter of Mr. and Mrs. Alfred Bunting, of the Hermitage, Randalstown, Co. Antrim, Ireland.

The Rev. W. R. Barrett, ThSchol., Warden of Christ College, Hobart, has recently attained his M.A. of Sydney University. The subject of his thesis was the history of Tasmania to 1810. Mr. Barrett is at present in Sydney, enjoying a holiday with Mrs.

Barrett. In earlier days he was a devoted worker at St. Peter's Church, Woolloomooloo, Sydney.

Twenty-seven judges sat in court in Sydney, several days ago, to bid farewell to the Chief Justice of New South Wales, who has since left for England with Lady Street, on extended leave prior to retirement. The Chief Justice in Equity (Sir John Harvey) presided. There are many leading Churchmen amongst the Judges in New South Wales.

The Right Rev. J. H. Dickinson (Assistant Bishop of Melanesia), has been in Sydney for a month. In order to travel from one part of his diocese to another he had to "come round by Sydney"! Unfortunately, an attack of malaria sent him into hospital for a week, but he recovered in time to be present at the gathering of friends of Melanesia arranged by the Sydney Branch of the Women's Auxiliary. He returned to Melanesia last week.

The Rev. E. H. Davies, Diocese of St. Arnould, has resigned from the post of Chaplain to the penal establishments, which he has occupied with credit to the Church for the past thirteen years. His work among the prisoners was productive of much good, and he was greatly esteemed by them, and by the officers of the gaols. The Governor of Penridge has spoken appreciatively of the beneficial influence of Mr. Davies among the prisoners under his care.

The Rev. J. H. Richardson, B.A., B.D., ThSchol., until recently the Vicar of St. Mark's Church, Sunshine, Melbourne, has entered upon his work as chaplain at the Guildford Grammar School, Mr. Richardson was formerly acting-headmaster of Christ Church Grammar School, South Yarra, Melbourne. He held curacies at Moorak and South Yarra, and was later in charge of the industrial parishes of Williams-town and Sunshine.

The death of the Rev. Arnold Conolly removes one who had served both in the Dioceses of Newcastle and Sydney. He had been Rector of Murrumbidgee, St. Paul's, West Maitland, and for the last eleven years Rector of St. John's, Gordon, Sydney. He was, for a period, curate at St. Clement's, Marrickville, and State Chairman of the C.E.M.S. Prior to entering the ministry he was an architect in the Public Works Department. We offer our deep sympathy to his relations.

It is not as widely known as it should be that Mr. Lloyd Averill, the third son of the Archbishop of Auckland, recently joined the staff of the Melanesian Mission. He is working as a teacher at Ugi School, under the Rev. Dr. Fox. His previous experience with the boys of the Dilworth Institute in Auckland and his skill in cricket and general athletics are standing him in good stead amongst the Melanesian lads. It is also good to remember that Dr. Sadleir, Bishop of Nelson, has a member of the family in the mission field. Miss Dossie Sadleir is a nurse in the Kerman Hospital, Persia, under the C.M.S.

The death of Mr. Henry H. Clack removes one who, for many years, was a foremost worker in the Diocese of Newcastle. Mr. Clack succeeded his father as honorary treasurer of the Newcastle Cathedral, and father and son had an unbroken tenure of that position for 50 years. Mr. Clack was also a member of the synod of Newcastle diocese, of the Newcastle Diocesan Council, and of the Newcastle Cathedral Parochial Council. He was one of the Newcastle Cathedral wardens, and secretary to the board of trustees of the Church of England cemetery, Sandgate. By profession he was an accountant. The late Mr. Clack was 67 years of age.

The annual dinner of the 'Old Melbourne' proved to be the most successful reunion the Melbourne Grammar School old boys had held in recent years. Mr. W. G. Acock, Chairman of the Management Committee of the "Church Record," who was re-elected chairman, presided over an attendance of about 40 old boys. The chief guest was Mr. William Hutchinson, formerly chairman of the New South Wales branch of the society. Mr. Norman Brookes, of Melbourne (president of the Old Melbourne's Society), Dr. R. V. Bretherton, Mr. F. D'Arcy Roberts (president of S.C.E.G.S. Old Boys), and Mr. J. Russell French (vice-president of Old Melbourne's), were also present, and took part in the proceedings.

Mr. Charles Robert Campbell, M.A., a master of the King's School, Parramatta, passed away a fortnight ago. He had a

brilliant University career. He commenced his career as a master at the Goulburn Grammar School, and afterwards taught at Wolaroi College, Orange, as headmaster, Brisbane Grammar School, All Saints' College, Bathurst, and The King's School, where he taught mathematics, English and business principles. The funeral took place on July 8, from the school, prior to which the headmaster (Rev. C. J. Parkinson), conducted a service at the school chapel. As the cortege left the school grounds for the Church of England Cemetery, Rookwood, the pupils formed a guard of honour. The funeral was largely attended, and the masters and monitors took part.

Miss Marian Clarke, foundress of Abbotsleigh, one of Sydney's leading Church Schools for girls, died recently. She was a daughter of Dr. Thomas Clarke, of Bunbury, Oxfordshire. She came to Sydney in 1884, and opened a private school for girls at Mount-street, North Sydney. She afterwards moved the school to Parramatta, in 1888. Ten years later she founded Abbotsleigh School, at Wahroonga, which was afterwards acquired by Miss Murray, who had been a former headmistress of the Church of England Girls' School at Armidale. Abbotsleigh subsequently came under the control of the Church of England authorities, and is now governed by a Council. Miss Clarke's name is held in affectionate remembrance by hundreds of "old girls," whose union have founded a University scholarship in her name.

The Bishop Administrator of the Diocese of Sydney, writing in his July letter to the diocese, states:—"For definite news concerning the vacancy in the Archbishopric, we must wait patiently. It should be borne in mind that West China is very far distant from Sydney, and that mails do not pass to and fro with the regularity and frequency that mark our postal system. One or two of our daily papers, with an itching concern in other people's private business, have cabled the ends of the earth for information on the matter, and have made great display of the results. But Churchpeople will quietly pray that God's will be done, and that the final issues be of Him. If any trustworthy declaration is to be made on the matter, it will be in the place appointed in the 'Archbishopric Election Ordinance,' Saint Andrew's Cathedral."

A romantic family link with Byron was disclosed by Rev. Charles H. Young, the retired rector of Northcote, Bath and Westminster, Wilshire, when he arrived in Melbourne in the Jervis Bay, with his two young grandsons, whom he is going to place on the land in Australia. In 1880 Mr. Young conducted the funeral of "Janthe," to whom Lord Byron dedicated "Childe Harold." She was Lady Charlotte Bacon, who was Mr. Young's grandmother, and who lived with him for some years in Adelaide. Despite his 80 years, Mr. Young is active and recalls in detail his early experiences in Australia. He arrived in South Australia with his father and mother by the sailing ship Flora in 1855, and his father became a prominent surveyor and landowner. For many years Mr. Young, Sr., was a member of the South Australian Legislative Council, and another son, Mr. H. D. Young, is still a member. Before returning to England, Mr. Young spent 25 years in the service of the Church of England in Tasmania.

The death of Mr. Edward Knox, removes one of Sydney's leading citizens. He was born in Sydney 86 years ago, and from 1881 was the leading figure in the Colonial Sugar Refining Co. Ltd. Canon Langley, of All Saints', Woollahra, speaking at his funeral, said:—"To me, who have ministered to him Sunday by Sunday for nearly 19 years, it is a difficult task to say all that one could say on such an occasion. Australia will be the poorer for his passing—she has lost one of her most eminent sons, and devoted leaders in commerce. He was one of the ablest men of business, a quality he inherited from his father, Sir Edward Knox. I

knew him best as a churchman. He worshipped in this church for over half a century. All Saints' was his spiritual home; his father was one of its founders, and felt he had no right to drop anything which had been handed down to him as the habit of his people, unless to take up something of the kind more difficult. His religion was not a thing he talked about; he preferred to let it be a driving force towards duty."

Missionary Enterprise and Economic Depression.

How Can I Help?

Taking into account how much missionary societies have suffered as a result of the present depression in industry, high taxation, "cuts" in wages, etc., what can I do to help forward the cause of missions overseas?

1. As an individual. If I have been in the habit of contributing to funds for missions, cannot I try to increase the annual amount, so as to take part in helping to make up the deficits.

If I have not hitherto been a subscriber to such funds, send at once a subscription, to be continued annually.

2. As a Sunday School Teacher. What steps am I taking to see that the children in my class grow up instructed in the Duty of taking their share in spreading the Gospel in all the world? Teachers might interest their scholars by showing them each month the pictures in a monthly missionary magazine, giving them the necessary explanations.

A Conference.

Perhaps a conference of Sunday School superintendents and teachers, under the chairmanship of the Rector, might result in some improvements so far as scholars and the missionary cause are concerned—say, more missionary addresses in school, lantern lectures, free distribution of missionary literature, etc.

3. In my Parish. Is there a Missionary Association in my parish? If not, cannot the Rector and try to arrange at once to start one. Should one already exist, see in what way it can be improved, say, by forming a committee with a view to improving its organisation and extending its work.

C.M.S. or any Parochial Missionary Secretary would gladly give any information required.

4. Missionary Association, cost of printing handbills, etc. At many churches intercessions on behalf of missions overseas are made periodically (monthly or more frequently), at Evensong. On such occasions collections taken regularly throughout the year have been found amply to cover such expenses.

What About the Press?

5. Does the Church make sufficient use of the Press? For many years one member of our Missionary Association undertook the duty of contributing to our Parish Magazine and the local Press, reports of our quarterly lectures, mostly lantern illustrated, on missions. This had the advantage of conveying the information to parishioners who were unable to attend the meeting, and also to outsiders who were interested.

6. Missionary Ideal. That all members of our Church congregations should put the cause of missions overseas first, comprising:

(a) An annual subscription to the funds. (b) Keeping oneself posted as to what is taking place in the mission field by reading regularly a missionary magazine.

(c) Taking part in missionary intercessions, especially on the "Day of Intercession" at St. Andrew's-tide.

(d) Giving, where possible, personal service. (Consult Rector.)

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"God grants liberty only to those who love it, and are always ready to guard and defend it."—Daniel Webster.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians, v. 1.

JULY.

21st—Robert Burns, poet, died, 1796 A.D.
22nd—St. Mary Magdalen.

23rd—Sixth Sunday after Trinity. "Such love toward Thee." This expression touches the keynote of our religion. Orthodox and ritual are secondary. And all doctrine, too, is dictated by this essential virtue. "The greatest of these is love."

First English Newspaper published on this date, in 1588.

24th—Gibraltar taken, 1704 A.D. One of the Gates of the world, held by the British.

25th—St. James. Day of intercession for the Diocese of New Guinea.

26th—Irish Church disestablished, 1869. What a gain it proved to the Church, but what a loss to the State!

28th—Austria declared war on Serbia, 1914. She perished by the sword she took.

30th—Seventh Sunday after Trinity. Dependence is a definition of religion. The Collect, therefore, is about our true religious dependence on God, as the "Author and Giver of all good things." But how we complain. Let us learn from Job.

Relief of Derry, 1689. A great Protestant victory. How different the history of the Empire would have been had the forces of James II been victorious!

AUGUST.

1st—Lammas Day. The word means Loaf-Mass, and refers to an old custom in England to offer loaves of the new wheat as a Harvest Thanksgiving.

3rd—Council of Arles, 314 A.D., attended by three British bishops, for Christianity flourished in Britain long before Augustine arrived to introduce Roman Christianity.

Next issue of this paper.



Sydney Churchmen, Beware!

THE late Lord Asquith and Oxford, once remarked about the proceedings of a certain Society, that when he read the agenda, in all its pompous and meaningless array, he was reminded of itinerant vendors of vegetables, etc., perambulating the streets of Bagdad with their loud cries, "In the name of Allah, figs!" And we feel the same, in the light of the sayings and doings of certain people in Sydney, just now, who say that they are out "to reform" the leadership and the synod of the Diocese of Sydney. But we are confident that the laity of Sydney Diocese will neither be caught nor cajoled by the specious pleas or blandishments of these so-called "reformers."

The Sydney Diocesan Reform Association is only a very small body, evidently with no really constructive purpose or programme, except to find fault. To put it into the fewest words, it is a case of the fox and the grapes. The coterie is merely anxious to get into the saddle of control in the Diocese—and that is all! In the mean-

time, of course, it is envious of those faithful and zealous churchmen who lead in the diocese, and to whom the whole Church is so immeasurably indebted.

There has just come into our hands a circular dated June 29, which was posted to churchwardens of the Diocese in view of the approaching elections of parochial representatives to the next Synod of the Diocese. It is one of the most extraordinary documents we have ever read. It should get the treatment it deserves—by being carefully ignored! For effrontery, censoriousness and 'suggestio falsi,' it is hard to beat! It makes a number of bold statements and insinuations about the Synod, the state of the Diocese, and Church government in Sydney, not one of which it seeks to establish. The document is couched in generalities about the enormities and wrongs of Sydney church leadership—but not a tittle of evidence is given to verify one of them. Such a circular and its contents are strangled at birth. For not only is it a grave reflection upon a body of men of the highest integrity and principle, who have done so much for the Church, but it is a stab at the heart of those vital and much cherished Evangelical and Protestant standards for which Sydney Diocese is world renowned. More than that, it is a censure upon the judgment and work of the great body of laymen who make up Sydney Synod, and who, through the years, have so overwhelmingly elected those others to leadership and Committee work. And even more than that, the circular is as a poisoned arrow hurled at the memory of our late honoured and justly revered Archbishop, who not once, but again and again, bore public testimony to the extreme value of the work of the leaders he had around him in the Diocese; their loyalty, their devotion, and acumen. On a number of occasions the late Archbishop told how well Sydney was served by her magnificent body of trusty laymen, who brought vision and insight, and real leadership into the management and affairs of the Church. It is these men that this so-called Sydney Diocesan Reform Association seeks to oust. But the laity of our parishes are not going to be caught by the subtleties, special pleadings, or tergiversations of any so-called "reform." But in case there are Churchmen unaware of the tactics that are abroad, we say, beware of these "reform" bodies. They have a history. Sydney Diocese has been threatened before. A glance back over a generation will show what the threats, what the coaxings, what the pleas, what the philanderings have been in Sydney, to bring about a change of Churchmanship, and of policy and leadership in this, the major diocese of the Church in Australia. But the attempts have failed. Sydney is a bulwark of certain standards and principles. With far-sighted vision, her leaders, with the support of the rank and file, have gone about to maintain these standards and principles. The approaching meeting of Synod will be the first session of the period. Elections to committees will take place. It will therefore be necessary to send up from the parishes loyal and trusty representatives. Given these, the position will not be bartered away. What is that position? A standard of Evangelicalism honoured throughout the Anglican Communion and beyond. A standard that has made Sydney the home of a rich missionary devotion, of a sincere and warm spirituality, and which has given a wide efficiency to Christian service, of which any Church may be proud. Is all this going to be sold or given up for the misty proposals of a body of untried

"reformers"? The whole thing is unthinkable. It is only because these "reformers" are busying themselves about with a certain type of propaganda, and that some Churchmen may not be alive to their machinations, do we bother ourselves about them. Indeed, it only remains for Churchmen to read the following words, which we quote from their circular, to make them decide at once to have nothing to do with the so-called Sydney Diocesan Reform Association:—

"There has sprung up a clamant demand for reform in the government of the Church generally. This is one of the reasons for the inauguration of the 'Sydney Diocesan Reform Association,' which is essentially and definitely non-party. Other movements, with apparently similar objects to those of the 'S.D.R.A.' are probably attributable to the same cause. Without particularising them, and without going into the pros and cons of them, there have been many occurrences during recent years, and particularly during the last year or so, which clearly establish that there is something radically wrong in the government of the Church of England in the Sydney Diocese. It cannot be denied that the Church's prestige has seriously suffered as a consequence of these happenings, and those who have been entrusted with the orderly government of the affairs of the Diocese must bear their share of responsibility. Bitter party strife is only too evident, and this has been fostered by the narrow intolerance of many highly-placed in the government of the Church. Indeed, it is felt that this party strife is the prime cause of most of the dissension which has been evident in the Diocese for many years. It is recognised by very many thinking Churchpeople that unless drastic changes are effected, and a determined effort made to retrieve the Church's good name, there is a grave risk of the Church of England losing its traditional leadership and power for good in this important centre."

"The call is for new blood—Churchmen possessed with a broad, tolerant, and sympathetic outlook on Church life generally—men capable of grappling with modern world problems as affecting the Church's particular sphere, and courageous enough to come right out in the open and lead the Church back into her rightful heritage."

We look upon the words we have just quoted as either a piece of consummate arrogance or arrant humbug! They will prove their own undoing! Churchmen will see through such pompous verbiage as the smoke screen of a sinister attempt to smash the traditions of the great diocese of Sydney, and hand it over, in due course, to reactionary Anglo-Catholicism. Verb. Sap.—"A word is enough for a wise man."

Renew Your Subscription

The value of the Church Record coming to your home far outweighs any economy you effect by discontinuing it at this time. Its usefulness to our Cause depends on the steady subscriber. If your subscription is due or overdue, renew it to-day. Thanks.

Our Evangelical Opportunity.

DURING the last ten years Christianity has been under the fire of different classes of people, the Rationalists, the Communists, and all the Anti-Religious sections of the community. The post-war problems seem to many well-nigh insurmountable, as we see Democracy staggering like an unwieldy giant, not knowing where it is going.

Christianity has lost ground among the Western nations, due to misunderstood Science and the emancipation of the human mind from traditional theories of theology and natural science. People are now used to political activities taking the place of the Church and Christian philanthropy, and they are becoming satisfied with a materialistic conception of life, relying on the "State" to supply all their needs.

The great need of Australia to-day is Christian leadership in every department of national life. Our educational systems, religious and secular, need a curriculum which will definitely aim at the growth in character which will be Christian and altruistic. The Church seems to be behind in its programme of winning the youth of our country to Christ.

The mind of our growing youth is bewildered. Youth is uncertain as to the intellectual validity of the Christian religion. Reports of the utterances of irresponsible men at our Universities show that there is little sympathy with Christianity as it is presented by the official Church organisations.

To youth, Christianity must be that which thinks in terms of science and modern national need. Our young people are impatient of pious phrases and platitudes. Either the younger folk must be won for Christ or the Christian Church will suffer severely. A good deal of the intellectual life of this generation is very much left without spiritual provision. If Christ is not related to the actual living issues of the day, He has no meaning for this generation.

The call comes to Evangelicals to do some hard thinking and to organise a nation-wide campaign for the presenting of the Christian message in such a convincing and compelling way that our youth will be forced to take notice of us.

How is this to be accomplished? First of all by a big, comprehensive programme of Evangelism. There should be conferences and retreats for the clergy, services of self-dedication drawn up for use in our Parish Churches after the ordinary services have been held, Prayer and discussion of vital religious subjects, and, last but not least, the whole Church mobilised for personal evangelism.

Spiritual Revival can only come to all our Churches when the lives of clergy and laity alike are deepened by going to the source of all spiritual life and service—the Cross, there to receive afresh forgiveness and sanctification.

We need a Bible-reading Church. There is an appalling ignorance among the people of the written Word of God. The Open Bible means very little to-day, even to professing Christians. The people need men and women who are trained to interpret the Holy Scriptures, which will make them wise unto salvation. There are so many "eccentric and fancy religions," which perplex the unlearned to-day.

There is need of a growing sense of stewardship among Church people, not only in the giving of money and

time for the Church and her work, but rather in giving of one's heart to God and to one's fellow men.

Without this deeper self-giving all other kinds of giving are no better than a mere name. We need an ever growing social consciousness. Isaiah of old, when he saw the vision of God, realised that he dwelt in the midst of a people who were unclean, and felt responsible for them. We have been far too individualistic in our outlook and should lead in social consciousness and service.

We all want to see our Parish Churches centres of power and prayer, where not only the weak and heavy-laden find rest and comfort, but where the young and vigorous find inspiration and courage to risk all for the sake of the Master. The Ministry of God's Word is more important than any sacramental system.

If we believe our Faith can overcome the organised opposition of the forces of evil in the world, we must present a far more virile and compelling Christianity to this generation, which is suffering, among other things, from feebleness of soul.

We do not despair of the world to-day. We are strongly imbued with the conviction that all this unrest in our social life is a challenge to us. The Christian ideal surely is that we are not mere "passengers" in this world, but real and active citizens, like Leaven, which will ultimately "leaven the whole lump."

The call is for everyone who names the name of Christ to "do his bit" in this world for the Kingdom of God, a Kingdom which is invisible and eternal, for love of its King and Lord. St. Paul has reminded us: "To be carnally-minded is death, but to be spiritually-minded is life and peace."

The Bible in the Reformation

(By the Rev. Dr. A. Law.)

THE Holy Scriptures provided one great cause of the Reformation, both in England and in Germany, as well as elsewhere. There were undoubtedly quite a number of causes, as in every fundamental movement. And while all causes can be summed up in the Word of God, it was the translation of the revealed Word which was one of the primary causes of the glorious Reformation. You may get a passing evidence that this was so, because those who would put the Bible in a very subordinate place in doctrine to-day are just those who deny the Reformation. The gross ignorance which filled the mediaeval world was the result of neglect of reading the Scriptures. This also can be proved from facts to-day, for where superstition thrives there is neglect or misuse or ignorance of the Word of God. The surprise and delight which early translations of the Scripture in the vulgar tongue evoked, further give point to this assertion of the importance of the Bible in the Reformation. You have only to look at the picture of people gathered around a chained Bible in a Church to see how precious was the Word of God to those people who were starved of it. How many to-day would go to Church simply to hear the Word of God read? How often even short lessons are curtailed in our services, partly because we are forgetting the place of the Word in Protestant Worship. In fact, we shall soon need another Reformation, restoring to us the Bible, if this neglect increases. For the Bible has not lost its power or authority. Let us, therefore, go back in mind. Let us see the Lollards, whom Wickliffe trained, singing the Words Divine in markets and on bridges. Wickliffe translated the Vulgate, 1380, A.D. Let us stand beside Tyndale as the flames surrounded him, to hear his prayer: "Lord, open the King of England's eyes," and let us try to appreciate his spirit, upheld by the circulation of the New Testament in English, 1526 A.D. It was the basis of Coverdale's and Roger's and Matthews' similar works. Let us next look upon an amazing title page of an English Bible depicting Henry VIII. handing out the English Bible

to be read. The Great or Cranmer's Bible, was issued in 1540 A.D.; by Royal authority. Thus was Tyndale's dying prayer answered. Earlier still than all these were the translations of the Psalter by Richard Rolle in the 13th century, and in the same period a large portion of the New Testament. These show that ever was the English mind desirous of the Word of God in the language of the people. On the Continent was Luther, whose grand and tremendous work began through his own realisation of the meaning of a passage in Romans 3: 28: "A Man is justified by faith."

His translation of the Bible created a classic, and its effect was vast. There was very deep and widespread influence felt, especially in intellectual circles, through the labour of Erasmus in translating the New Testament from Greek to Latin, the latter being much better known through Europe. Perhaps sufficient has been stated to prove the historical place of the Bible in the Reformation.

We may now think for a little upon the influence of the Bible on the movement, of which it was an originating cause. It may safely be asserted that without the continued guidance and authority of Holy Writ, the Reformation would, in time, have evaporated into mere humanism, such as weakened it in Italy. We often wonder why the Reformation died out in parts of Europe, and why the Counter-Reformation undid all the work of the Reformers. It was because the Bible had not taken root in the minds of the people. This is proved by the official attitude of the Church of Rome. It cannot denounce the Word of God, but it does smother it beneath restrictions which effectively kill its power. Thus the Council of Trent, the Roman Catholic counterblast to Reformation movements, enunciated the official position regarding the reading of God's Word. It recognised the Vulgate, from which has come the Douay version for English readers. For that much we are glad, and it is a tribute to Reformation standards. Trent, Session 4, declared that no one was to read, or even keep by him a translation of the Bible, unless he held a license to do so. The penalty was deprivation of absolution. In England and Protestant countries Rome cannot dictate regarding possession of the Book, as she can in Roman Catholic lands. This is seen in the cause of Rome's present troubles in Spain and Mexico, where superstition and ignorance go hand in hand with this deprivation of the pure Word of God. The Roman claim is that she alone is the interpreter of the Scriptures. Against the Roman assumption of right to interpret the Bible arose the Reformers' assertion that there was no authorised teacher of the Bible other than Christ and His Spirit. That is to say, the whole Church, and not merely a section, such as Rome. This consensus of teaching we seek in history, and in it we find the leading of the Holy Spirit, Whom our Lord declared "would lead you into all truth." This has been the keynote of the Reformation regarding the interpretation of Scripture. We, of the Church of England, have endless cause of thanksgiving for the influence of the Bible. Our Book of Common Prayer is replete with words from Cranmer's translation. The Articles of Religion found in the end of the Prayer Book, though not strictly part of the Book, tell us of the place the Bible occupied in the clarifying and declaring of doctrines, about which there was much confusion in Reformation times. Both in origin and in perpetuation of the Reformation, it is abundantly evident that the Word of God is quick and powerful.

Speak Gently.

Speak gently; it is better far,
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here.
Speak gently to the little child,
It's love he sure to gain;
Teach it in accents soft and mild.
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.
Speak gently to the aged one,
Grieve not the care-worn heart,
Whose sands of life are nearly run:
Let such in peace depart.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so,
Oh, win them back again!
Speak gently: 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.
—David Bates.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

Once again Government authorities and Church leaders are conferring over a site for St. Andrew's Cathedral. On July 10, the Minister for Transport (Mr. Brunner), the Minister for Health (Mr. Weaver), the Minister for Justice (Mr. Martin), representing the Cabinet, and St. Andrew's Cathedral authorities, met in conference.

Mr. Brunner said subsequently that the question was discussed generally, but no decisions were reached. Further negotiations would take place between the parties. He would submit a report to the next meeting of the Cabinet.

The first Lang Government, in 1927, agreed to give the Cathedral authorities the Mint site in Macquarie-street, and in addition, £500,000 compensation. The Bavin Government subsequently declined to bring down the necessary legislation to ratify the agreement. It was stated yesterday that an alternative site, viz., the State Conservatorium, might be considered during the negotiations.

ST. JUDE'S, RANDWICK.

A week of social services have been held in connection with St. Jude's Church, Randwick, to mark the 68th anniversary of the dedication of the church. Two former curates preached—the Rev. H. W. Barder, in the morning, and the Rev. Frank Cash at night.

The parish is older than the church, because the school-house (situated not far from where the post-office is now), was licensed for public worship 76 years ago.

Large congregations and much enthusiasm marked the services and gatherings.

C.E.M.S.

Social Service.

The Social Service Committee of the Church of England Men's Society was inaugurated 10 years ago to help destitute people, and it soon found a wide scope for its activities, but since the depression there has been a severe strain on its financial resources, and for some time it has been working on a heavy overdraft granted by its bankers. The slogan of the committee has always been prompt relief. The committee believes that prompt relief in the hundreds of cases it handles during the year is twice as effective as relief after long drawn out inquiries. No charge is made for any of the services it renders. In this way, since its foundation the committee has given away 2,000,000 meals and made available 250,000 free beds, while in normal times it succeeded in finding 12,000 jobs for workless men.

The assistant Treasurer of the committee (Mr. M. de Jough), said that the average daily attendance for meals at the hostel in Riley-street was about 300, and every night shelter was found for 150 men. No charge was made, and the recipients were allowed to keep their dole tickets. Any man might remain at the hostel indefinitely. In the morning one good meal of two or three pies and two or three rolls, with an unlimited number of cups of tea was provided, while in the winter soup was added to the menu. Beds were made available, and when the men rose in the morning there were facilities for both bathing and shaving. When the number of men exceeded the accommodation, the surplus was sent to the Salvation Army, but the cost of this accommodation was shouldered by the committee. The committee was also active in other directions. When a position was found for a man

in the country, it paid his fare, provided him with clothing, if necessary, and out-of-pocket expenses.

THE CHURCH ARMY.

Farewell Gathering.

The members of the Church Army, who have been conducting missions throughout Australia for almost 27 years, were farewelled from Sydney by a large gathering of members of the Church of England, in the Chapter House, the other day.

Captain Morley explained what the army had done since its advent to the Commonwealth nearly 27 years ago, and said that the assistance of the clergy in the parishes had been of the greatest possible value. The cost of the visit had been guaranteed in London, and the outlay meant a considerable sum; but he was optimistic enough to think that, owing to the generosity of the people of Australia, the home authorities would say on his return: "You have done pretty well."

The returning campaigners are to leave on Saturday for the Jewish Bay, Adelaide, where they will hold missions in the city and suburbs for a few weeks, leaving for London by the Largs Bay on August 20. "Other members will be coming here later on," Captain Morley said.

BISHOP OF MELANESIA.

Visits Sydney.

The Right Rev. H. W. Baddeley, Bishop of Melanesia, has been in Sydney for a few days, prior to journeying to the New Hebrides.

The Bishop confessed that, until he arrived in his diocese five months ago, and made his headquarters in Siota, his chief anticipation was of a number of small islands, fringed by coconut trees. Yet in Malaita alone he found a population of 30,000. Although in the missionary diocese of Melanesia the magnitude of his task scarcely can be estimated, including, as it does, the administration of schools, hospitals and transport in a vast and widely scattered area, he has found the work entirely to his liking.

Bishop Baddeley was a soldier before he was a priest. His distinguished military career in the World War began with a commission in the Royal Sussex Regiment. Attaining the rank of major, he was transferred to the East Surreys, and became second in command. During the last three months of the war he was in command of the regiment. For his service at Arras in April, 1917, he was awarded the M.C., to which a bar was added early in the following year. In October, 1918, he received a D.S.O. In addition, he was mentioned four times in despatches. After the war he resumed his interrupted studies at Oxford, where he took his M.A. degree with honours, and was ordained. Prior to the call to Melanesia, he was Vicar at South Bank (Middlesbrough).

Lean, alert, tanned and youthful in appearance, Bishop Baddeley is the antithesis of the conventional conception of a Bishop. In ordinary conversation there is nothing pontifical about his speech, which is happily informal and spiced by a genial humour. Asked whether he had come in contact with Australian troops during the war, he replied with a reminiscent twinkle in his eyes that one Digger had "pinched" his raincoat. "I am still looking for him," he asserted.

Bishop Baddeley added, however, that at Villers Bretonneux in 1918, the Australian artillery performed the finest work he saw during the war. Covering their own troops, the artillerymen brought their horses and limbers into position "right in front of the 'Bosche,'" and opened fire. Then, with a coolness and precision which suggested or-

inary manoeuvres rather than actual warfare, they transferred to another vantage point and resumed their bombardment of the enemy troops.

Bishop Baddeley was welcomed on arrival by Bishop J. H. Dickinson, his assistant in the diocese of Melanesia, who has been in Sydney for a month, and the secretary of the Australian Board of Missions (the Rev. M. A. Warren).

Diocese of Newcastle.

BROUGHTON SCHOOL.

With the departure of the Rev. B. C. Wilson, M.A., and the arrival of the Rev. H. P. Fewtrell, M.A., as Headmaster, Broughton School begins a new phase in its career.

Mr. Fewtrell has been for the last seven years Chaplain of The King's School, Parramatta, where he served under one of Australia's greatest Headmasters, the Rev. E. M. Baker, M.A. With a previous experience at Shore, and in England, Mr. Fewtrell brings to Broughton a wide experience from both educational and parochial life.

The staff has been strengthened with three Graduates, and a high standard of education will be maintained. Special attention is being given to the Preparatory School and to the Public Examinations.

The school has now a staff of five. Mr. Cooke, who has been on the staff for several years, is Mathematical, Science and Sports Master, and continues the excellent work he has done in the past.

The Rev. K. Roach, B.A., Adelaide University, comes to us with a wide teaching experience, and recently was Headmaster of St. Laurence's College, Sydney.

Mrs. M. Fairley, M.A., is an ex-High School teacher, with high honours at Sydney University, and is particularly engaged on the work for Public Examinations.

Mr. G. Needham, B.A., is an Old Boy of The King's School, Parramatta, and a recent graduate of Sydney University.

Diocese of Goulburn.

THE BISHOPRIC.

Filling the Vacancy.

The Bishop of Goulburn writes, in "The Southern Churchman":—

When does a bishop resign? Resignation is a legal document, signed and sealed by the bishop resigning, but it does not take effect until the date mentioned in the document. Until that date he is still the bishop of the diocese, whether he remains at work in the diocese or departs on final leave with the consent of the diocesan council. But as soon as the deed of resignation has been received by the Metropolitan or Primate, he notifies the registrar of the diocese, and by this notification the see is "declared vacant," and the diocesan synod may be summoned and may elect the Bishop's successor, if it is thought fit, without waiting for the resignation to take effect.

Filling the Vacancy.

Now I am going to speak quite frankly. There is no vacancy yet, but if even a bishop may be forgiven for wishing that he could know who will succeed him, clergy and laity may be forgiven for talking privately about possible successors. But the press soon goes in search of such talk, which is "good copy" for the publication. One Sydney newspaper has apparently called upon or rung up a Sydney rector on the strength of a rumour that he was to be a candidate. Now a paragraph, purporting to come from a town parish in this diocese, states that "several names have been mentioned as candidates for the See of Goulburn,"—that "it is believed that a keen contest will centre round the subject of diocesan policy,"—and that "the parish in question will exert its influence in support of the Moderate Church Party." It is to be hoped that the prophecy will be disowned, for the sake of the good reputation of the parish from which it is printed as having come. It must surely have given pain and shame to local churchmen, who know and feel better. In that hope and belief I can, without any local reference whatever, speak plainly in protest against these three symptoms of an altogether unhealthy view of an episcopal election, symptoms which have occurred before in other dioceses.

I. The word "candidate" strikes an absolutely wrong note. There are no candidates; priests do not apply for a vacant bishopric; they are nominated in Synod; and they are never described in our synodical ordinance as candidates, but always as "persons nominated." The use of the word candidate is an insult to a man, for it insinuates that he is after the bishopric. It

is unfortunate that our diocese, in its desire to avoid having either to keep synod in session until the bishop-elect has accepted the offer, or to summon synod again for a fresh election, has provided that no person shall be nominated in synod "unless his proposer and seconder have reasonable grounds for believing that he would be willing, if elected, to accept the see." The best men often feel that it is wrong to ask a man whether he will accept before it becomes an invitation, which they regard as a call of God. They feel keenly the being forced into the apparent position of a "candidate." And the word is an injury to the life of the Church of God right off the spiritual line on to the secular line of a political election. And it lends itself to the terrible temptation of virtual "tickets" of party meetings beforehand, as though the choice of a Father in God were a test of partisan strength. There is something tragic in passing in Synod from a prayer for the guidance of the Spirit of God to the recording of a vote decided upon before coming into synod.

GIVING TO MISSIONS.

In the first six months of this year the diocese has given £388 to foreign missions, to A.B.M. £308, and to C.M.S. £80. The parishes of Bega, Bombala, Boorowa, Crookwell, Junee, Michelago, Pambula, Tarcutta, Tumbarumba and Wagga, have given nothing to date. The Children's Lenten Offerings amounted to £73; the Women's Lenten Offerings £27, and those from the men, £17.

QUEENSLAND.

Diocese of Brisbane.

BRISBANE CHURCH DEFENCE LEAGUE.

About 300 people gathered in the Albert Hall, Brisbane, to hear lectures on Church History and the Bible, which were given by ministers from Sydney Diocese, the Revs. R. B. Robinson, and D. J. Knox. The lectures were listened to with great interest, and the members of the Defence League were greatly encouraged by the visit of the brethren from the south. The following account of the meeting in the Albert Hall is taken from the "Brisbane Courier":—

"At the monthly meeting of members of the Church of England Defence Association, two delegates of the Anglican Church League, the Rev. R. B. Robinson, of St. Paul's, Chatswood, Sydney, and the Rev. D. J. Knox, rector of Christ Church, Gladesville, near Sydney, spoke of the Church Revival from the evangelical viewpoint. Alderman R. E. Nixon-Smith presided. The Rev. R. B. Robinson took for the subject of his address, "Epochs of Church History." The lecturer, who used many splendid lantern slides in illustration of his address, gave a general review of the major events of Church history from the persecution of the Christians by pagan Rome to the present-day religious liberties of Australia. He stated that the Church Revival of the past century was mainly due to the practical Christianity of the Evangelical side and instanced the emancipation of the slaves, the delivery of child labour from mine and factory, the great progress of the Church Missionary, and the British and Foreign Bible Societies. He stated that the diocese of Sydney refused to commemorate the centenary of the Oxford Movement because its members could not rejoice in a movement which had resulted in the division of the Church of England into two opposite camps. Mr. Knox took for his subject, "How we got our Bible." He contrasted the times when the possession of a copy of the sacred Scriptures was punishable by imprisonment or death, with the present, when the Bible had been translated into every known language, and placed within the reach even of the poorest. He exhorted his hearers to study the Bible closely, and to accept no spiritual doctrine which could not be proved from within its pages. A hearty vote of thanks was accorded the lecturers at the conclusion of the meeting."

BRISBANE.

In a business-like speech at the recent Synod, Mr. Herring, Diocesan Treasurer, dealt with the important report of the Property and Finance Board, which was created by Synod to rehabilitate the finances of the Diocese. It began its work on November 1 last year, and had already held twelve meetings up to the end of March.

Respecting the tenancies of the Cathedral and Synod city properties, since the date of the special Synod, further rent reductions totalling about £800 a year, had been forced upon them, and £1675 was outstanding for

rent. Respecting the bridge properties, at present there were 16 empty shops in the two blocks: mostly in Fish Lane, and barely enough was being received to pay expenses, while the net loss for the year in the revenue account of the Cathedral buildings in Adelaide and Wharf Streets was £1706/2/8.

The Wharf Street buildings must remain a losing proposition until capital was available for the erection of substantial buildings, suitable, for instance, Mr. Herring suggested, for the use of the medical profession. The loss for the year in the revenue account of the property was £761/9/1. The economy account has met that loss. Mr. Herring appealed to churchwardens to discharge their liabilities to the Diocesan authorities. £8,991 had been lent to parishes, yet only £157 was last year paid in interest. That was not right, for many parishes could afford to pay.

Mr. Cross, in his usually clear, coherent manner, dealt with certain aspects of the Board's work. He was outspoken when referring to churchwardens who delayed sending to headquarters the proceeds of special offertories. He asked that all possible assistance be given to Archdeacon Glover in his task of collecting funds. "It is better to wish him well at the foot of a cheque than in merely empty words."

He also urged that churchpeople should remember the Church in their wills. "There is no reason why every man in this room should not leave a little for the Church he has worshipped at in his time."

Archdeacon Glover gave an account of his work as Diocesan Finance Commissioner, which began on February 5 last. In two months £470 was received in response to the Diocesan appeal, and he was receiving responses every day.

A NEW FELLOWSHIP.

At the recent Synod of the Diocese, the Rev. M. E. De B. Griffith moved:—

"That this Synod strongly urges the co-ordination of various youth activities on Sundays and week days, and recommends the adoption of some such unifying organisation for both sexes as the Church of England Fellowship, which is now approved by the General Board of Religious Education for the purpose."

Mr. Griffith spoke of the marked success of the kindred Presbyterian Young People's Fellowship. The Church of England Fellowship sought to achieve the same objects. After support had been expressed by other members the motion was carried unanimously.

THE EVILS OF UNEMPLOYMENT.

The recent Synod of the Diocese passed the following motion with regard to unemployment:—

"This Synod, viewing with anxiety the large numbers of unemployed, and particularly of young people leaving school, without reasonable prospect of employment, urges that every encouragement be given to settlement upon the land, and for this purpose would welcome settlement by chartered companies under proper safeguards."

Synod suggests that more attention be given in education to laying a foundation for engagement in rural occupations.

Synod expresses the hope that as a Christian duty, every member of the Church, according to his ability, will seek to relieve the problem, and especially by giving employment, if even temporarily.

Synod recognises the complex nature of the question and commends to all the careful consideration of its causes and a search for a remedy.

Synod commends the efforts for alleviation being made in various directions by different sections of the community."

VICTORIA.

Diocese of St. Arnaud.

BIBLE READING FELLOWSHIP.

The Diocesan authorities are encouraging Bible reading throughout the Diocese. The St. Arnaud Churchman states:—

There is no doubt that we are missing a very great deal. We shall see that at once if we consider the real object of Bible-reading. It is that, by pondering over a few verses of the Word of God, we should hear God speaking to us, telling us just the very message we need. This practice is generally called Meditation, and is of supreme importance. In a sense, it is of greater value to us than prayer, if we regard prayer, in the commonly accepted sense, as talking to God. Prayer is communion with God. That means our speaking to God,

and God speaking to us. And the chief reason why we become weary in prayer is that we forget the listening side of prayer, for it is a wearisome business to try and maintain a conversation with one whose replies we cannot hear.

But the practice of Meditation is by no means easy. And so many of us have got slack in our daily reading of the Bible. We do need help in this matter. Some may say that it is sufficient to rely upon the guidance of the Holy Spirit. But why not accept, also, the help that saints and scholars can give? Does not the Holy Spirit speak through them?

It was to place such help within our reach that the "Bible-reading Fellowship" was established. It began in a very small way—as a parochial organisation—at St. Matthew's, Brixton. It was called "The Fellowship of St. Matthew's," and its object was to encourage Bible-reading and prayer. Each month a leaflet was published for that purpose. That was ten years ago. Within four years it developed into a wider organisation, known as the Bible-reading Fellowship. Today there are over 1,000 groups and 4,000 individual subscribers in England, and nearly 100 groups and 200 individual subscribers in other parts of the world.

Three different leaflets are published monthly—Series "A" for adults; Series "B" for younger people; and Series "C" for children. The monthly circulation is about 60,000. This remarkable growth shows that the Fellowship is supplying a real need. The monthly leaflet contains passages for daily reading, a brief explanation, and meditation. The passages are carefully chosen, so as to fit in with the seasons of the Church's year.

Those interested, and it is hoped that there will be many, should apply in the first instance for further information to the Registrar of the Diocese, Millett Street, St. Arnaud. The annual subscription is 2/6.

SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S. ANNUAL MEETING.

Trinity Hall, Adelaide, was the scene of a very happy gathering on May 9th, the occasion being the Annual Demonstration of the S.A. Branch of the Church Missionary Society. Tea, at six o'clock, arranged by members of the Women's Missionary Council, commenced proceedings, and the tables, gay with flowers and laden with dainties, were very soon filled. A spirit of joy and fellowship radiated from each table, and more than one visitor remarked upon the friendly atmosphere of the gathering.

Mr. W. J. England presided, this being his first public appearance since his election as President of the Branch. Mr. England dwelt upon the work of C.M.S. as a whole,

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referring to the wonderful place it holds in the world to-day, and the many admirers it has, even though they may differ from it in their outlook, the two things for which it is held in such high esteem being its world-wide outlook, and the loyalty and enthusiasm of its members. We can thank God for all that the Society has done, and for its many workers, now numbering some 1800 Europeans, and thousands of native Christians, all manifesting that enthusiasm and fellowship which has animated and enriched the C.M.S. throughout the past 130 years. The Archbishop of Canterbury has said "The Church would be poorer, much poorer, were it to lose the work of the C.M.S. in heathen lands."

Sister Watkins, C.M.S. missionary in China, then spoke, and gratefully acknowledged the support she felt she had always received by the prayers of her friends in the homeland. "Life in China is not uneventful, and many things have happened, and continue to happen, ever since I went out, but I do thank God that He has guided and strengthened me through it all. It has been the greatest joy to see the Chinese Church gradually coming out, not making very rapid progress, certainly, but they are coming out of all the turmoil and distress, a better and a purer Church, and we feel that some day it will be strong enough to face the world without faltering."

Sister Nunn next addressed the gathering, and kept her audience thoroughly interested as she told of the work of the Old Cairo Hospital, and gave details of the spirit and teachings of the Moslem people. There was an urgent need for Christian workers to be more actively engaged in stemming the tide of Islam, which sometimes threatened to overwhelm what has been done in the cause of Christ's Kingdom. Every Mohammedan is a keen missionary, and every Christian needs to be the same.

The closing speaker was the Rev. E. L. Harvie, who stressed three things as vital in missionary endeavour at home; to pray, to give, and to love.

Diocese of Willochra.**BISHOP'S LETTER.**

The Bishop writes:—

We are sorry that Archdeacon Snow met with a serious accident on his way from Bishop's House to Port Lincoln, after attending a meeting of the standing committee in Gladstone. Nothing could be more commendable than the cheerfulness and pluck of the Archdeacon under adverse conditions, and although he may not be able to undertake such long journeys in Eyre Peninsula as he has done in the past, I hope at any rate his recovery will enable him to visit some of the parishes in his archdeaconry.

The Synod at Streaky Bay.

Through the kindness of the Rev. C. C. Crowley and his parishioners very good arrangements were made for our convenience and comfort at Streaky Bay during the time spent at the synod clergy conference and laymen's conference. It was, on the whole, an interesting time, the weather was perfect, the social functions were delightful, and a happy afternoon was spent at a picnic on a beach of the Great Australian Bight, five miles away. We shall look forward to a visit there another year. I hope that a more detailed account of the synod will arrive in time for this issue.

Visit of the Church Army.

Arrangements have been made for six members of the Church Army to conduct missions in nearly all the parishes and districts for six weeks during July and August. The clergy concerned have been advised, and arrangements as to details are now in the hands of Canon Urch, of Port Augusta, and Captain Hoare, who is secretary to Captain Cowland, head of the band visiting Australia. I pray that the blessing of God may rest upon the missions, and that the result will be encouraging to priests and people.

Courage and Frankness.

The other evening, in England, C. F. Andrews, friend of Gandhi and Tagore, held his audience spellbound by the simplicity and directness and compelling charm of his message. It was given courageously and frankly. He spoke on the seventh and eighth chapters of Romans. The figure he took was of that body of death, the self and the impurity of the flesh, to which we are chained as to a decomposing corpse. The answer came triumphantly: "I can do all things through Christ which strengtheneth me": a struggle never over, but victorious always, through the Cross.

**THE BALL OF THE SEASON.**

H.J.S., of Balmain, writes:—

Being a regular subscriber to your very valuable paper, I venture to write this letter to you regarding the proposed Memorials to the late Rt. Rev. Dr. Wright, Primate of Australia, and Archbishop of Sydney, which were proposed in the Sydney Morning Herald of June 17th instant.

We all know what those proposals were, and very worthy ones they are. Our late Archbishop will be remembered by us all as long as we live, but, dear Sir, I do think there is one thing that I know of, that would be a far more glorious Memorial, especially if added to the ones above mentioned, and that is, if there is no law in our Church rules at present, to make one to do away with all such things as card playing, dancing and balls, in aid of our Churches, to raise money for the sacred work of the Church.

When a Minister of the Church of England is celebrating an anniversary of the Church in his parish, should it not rather be his aim to win more souls for the Kingdom of God than to advertise his Church, as holding the Ball of the Season, and thereby raising money for his Church? That money is no more worthy of being put into the treasury of a Church than was the Thirty Pieces of Silver that was the price that was obtained for the betrayal of our Saviour, Jesus Christ. But while the councils of our Church allow Ministers, or shall I say wolves in sheep's clothing, in the folds of Christ's flock, how shall we ever fill all our Churches that have Ministers who preach the true Doctrine of our Blessed Lord and Saviour, Jesus Christ? No! they will be empty, because those who are as wolves are deceiving them away, so the young, as well as the old, are being drawn away from our good old Church, and are being fed on stones and scorpions, instead of the true word of God.

If our Church is to do the work our Saviour pointed out, the true Doctrine must be preached; some of our Churches go so far as to advertise their Church gatherings as Euchre Parties, which, to my mind, is using the Devil's tools.

If our people are soundly converted, there will be no need of the Devil's instruments to raise money for the Church, as there appears to be at present.

Trusting I am not intruding too much on your valuable space.

GROUP MOVEMENT.

Ross H. Dalby, of Finlayson Street, Lane Cove, writes:—

I have followed with interest the several articles, contributions and letters which have appeared recently in your columns re the Oxford Group Movement. Both sides have had almost an equal space, but so far the apostles of Buchmanism have failed to meet any of the charges brought against the Movement of teaching false doctrine, and preaching another Gospel. On the contrary, there appeared in your last issue a contributed article which, far from justifying the time spent in writing it, is nothing more than a personal and bitter attack upon "Bondservant," whose article appeared in the previous issue of the A.C.R.

In the first paragraph of editorial staff is charged with being "too indulgent," but, in the light of your fairness in giving at most equal space to both sides, it would seem, Mr. Editor, that this is a voice which in another age, would have cried, "Away with him. To the fires of Smithfield!" We are, then, somewhat prepared for what follows. "The whole article," says your contributor, "was a travesty of ordinary truth." Now, if "Bondservant" is to be branded as a common and public liar, your readers naturally expect that some attempt will be made to sustain and justify the charge. But the utter failure of this writer to go beyond personal abuse, leaves us to conclude that he has either deliberately set himself out to humbug us, or he has no sense of literary honesty. If "Bondservant" has purposely or accidentally perverted the truth, in the passages his accuser quotes, we look

METHODS OF APOLOGETIC.

"Where are We?"

Rev. W. G. Coughlan, Corrimall, writes:—

May I first of all express my sincere regret for having wrongly attributed a certain sentence to Rev. D. J. Knox? The error was due to a fortuitous "mangling" of the borrowed copy of A.C.R. from which I quoted—I really took the letter from which the second quote was taken as being a continuation of Mr. Knox's. I apologise for the mistake.

Next, I must decline to be side-tracked from my original objective, or drawn into a detailed statement of my beliefs. Moreover, I deny the assertion (by Mr. Knox), that in this correspondence, I am writing "in defence of Modernism." At the risk of appearing perverse, and whether this correspondence is caused to cease now or not, I wish to continue to clear the air—and the minds of people generally, I hope—by challenging the right of any person or paper to foster in Churchmen's—and others'—minds, the utterly false idea that the use of critical methods in the study of Holy Scripture is the same thing as "Modernism." It is good to have the Editor of the A.C.R. approving of a certain kind of "Modernism"; but I have to point out that in every allusion to that word I have ever seen previously in A.C.R., the suggestion given has invariably been that it described only one kind of mental attitude—which was rationalistic, godless, pernicious, and devastating not only to orthodoxy, but even to religion of every kind. I am sure it is unjust to use terms in such a way as to create in the minds of those whose training does not help them to know better an almost invincible loathing of "Modernism," and "Modernists," based on a quite wrong (or at least only partially true), definition of that religious attitude or those thinkers as you, Mr. Editor, now candidly admit.)

My original plea, in repeating which I shall close this letter, is born neither of a desire to inflict pin-pricks, nor of a wish to defend Modernism. It is a sincere plea against the (to my mind), insincere method—so prevalent nowadays—of wanting to "eat one's cake, but keep it." What we all want is "more light." If we knew how much more light is shed on Christian faith and life by treating the Bible historically and critically—as, for instance, Dr. Head showed in the article which prompted me to begin this correspondence—then let us be brave enough to welcome that treatment and apply it, without reservations, and whatever results may follow. If we are afraid of the method, because our "faith" is really fear, let us be thorough liberals all the time, and in all circumstances, even if it means that we must deny ourselves the joy of scoring off Rome as the Archbishop did. It is that and that only which I wished to emphasise when, on comparing A.C.R.'s (apparent) confused methods of apologetic, I ventured to ask, "Where are we?" I hope the articles you promise will help to answer that as yet unanswered question.

ANGLO-CATHOLIC TACTICS.

"One who was There" writes:—

I happened to be one who was present at a lantern lecture given by the Rev. J. T. Phair, at St. Philip's Hall, Sydney, on the 28th ultimo, the Administrator Bishop presiding. The subject, "The Oxford Movement," was most interesting and instructive. Those who had the good fortune to be present should not soon forget the lessons learnt. I, for one, am pleased I went along. If more of such lectures were given in our Churches, and more Churchpeople attended them, much good should result.

Although I heard a series of interjections from members of the audience from time to time during the lecture, I was not, however, prepared for the "grand finale," which took place at its close.

When the lights were turned up, it almost seemed as if a "storming party," led by a curate from one of the adjacent ritualistic Churches in Sydney, was about to take charge of the meeting, in the temporary absence of the Chairman. The curate in question jumped to his feet, excitedly declaring that the lecturer was most unfair, and extreme in his views and condemnations. I had been thinking, and still think, the

lecturer was most modest in his utterances, and convincing in his arguments. An avalanche of questions were hurled at the lecturer, both by the young champion, and his lady supporters. Questions concerning the "Catholic Church," "The Lord's Prayer for unity," "the seven Sacraments," "Evangelicalism and Education," "the Corporate life of the Church," "Could Roman Catholics be saved?" "then why not unite with the Roman Catholic Church and all be one?" etc.

The timely arrival of the Chairman, who immediately took the meeting in hand, saved further possible trouble, and had a calming influence on the disturbers of the peace, especially when he stated that he stood for the Protestant and Evangelical principles which Mr. Phair had enunciated, and could not sympathise with the work of the Oxford Movement. Now, Sir, in view of what I have stated above, it must surely be clearly seen how arrogant and offensive, not to say militant, the ritualists are. Had a party of Evangelicals attended, and disturbed an Anglo-Catholic gathering of a like nature, I venture to say that the world would have heard of it before now, and every care would have been taken to brand Evangelicals as "bigots" or "fanatics."

It is high time that Churchpeople were so wide awake, and attentive to the affairs of their Church, as to prevent the occurrence of such unseemly behaviour in their parishes.

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The Oxford Movement.

Contemporary Judgments by Representative Churchmen of Standing.

THOMAS ARNOLD, D.D., Headmaster of Rugby, and Regius Professor of Modern History in the University of Oxford: "It is because my whole mind and soul repose with intense satisfaction on the truths taught by St. John and St. Paul, that I abhor the Judaism of the Newmanites—it is because I so earnestly desire the revival of the Church that I abhor the doctrine of the priesthood."—(Life ii. 138.)

"The most characteristic points of the English Church are two; that it maintains what is called the Catholic doctrine as opposed to the various heresies, and is also decidedly a reformed Church as opposed to the Papal and priestly system. It seems to me that here is the stumbling block of the Newmanites. They hate the Reformation; they hate the Reformers. It were scarce possible that they could subscribe honestly to the opinions of men whom they hate, even if we had never seen the process of their subscription in detail. . . . My feelings towards a Roman Catholic are quite different from my feelings towards a Newmanite, because I think the one is a fair enemy, the other a treacherous one. The one is the Frenchman in his own uniform, and within his own 'presidium'; the other is the Frenchman disguised in a red coat, and holding a post within our 'presidium,' for the purpose of betraying it. I should honour the first, and hang the second."—Life ii., 286.

"But it is clear to me that Newman and his party are idolatrous; they put Christ's Church, and Christ's Sacraments, and Christ's ministers, in the place of Christ Himself. . . . I have been looking through the Tracts, which are to me a memorable proof of their idolatry.

"I have been reading the Pusey and Newman Tracts, with no small astonishment; they surpass all my expectations in point of extravagance, and in their complete opposition to the Christianity of the New Testament. But there are some beautiful things in Pusey's Tract on Baptism, much that is holy, and pure, and truly Christian, till, like Don Quixote's good sense in ordinary matters, it all gets upset by some outbreak of his particular superstition."—i Ibid ii, 42-43.

Daniel Wilson, Bishop of Calcutta, Metropolitan of India, said: "The Tractarian doctrines are new to the present age; they have come upon the Church by surprise; they have a show of the Gospel; they are framed into an insidious system of error; they are propagated with steady aim by able and learned persons, skilful in debate, concealed in their methods of attack, commanding a part of the worldly public press, employing all the tactics of controversialists, compact in their several operations, and acting with an ultimate and organised design to 'un-Protestantise' our Church. Such a case demands, therefore, a steady and determined resistance.

"Nor was the time selected for stirring this controversy less unhappy than their manner of handling it. Both the one and the other marked the secret, and to themselves, unobserved devices of the great spiritual adversary. For what was the time? The afflictions and persecutions which the clergy of the United Church has been called on

to endure for some years, had, by God's mercy, purified, aroused, animated and quickened them. Pastors and flocks were shaking off their slumbers and assuming a new character.

. . . A zeal for the erection of sacred edifices had been coincidental with the spiritual awakening. Never had a moment more hopeful presented itself from the period of the Reformation. Our people were gathering around their Church, with new affections. The Gospel was sounding clearly from our pulpits. No instances of folly or extravagance had broken out, or not more than the sort of average which human infirmity generates. . . . Now it was just at this moment that the controversy was begun, and began in the manner I have described, so as precisely to obstruct the gracious influences vouchsafed to this Church."—(Churchman's Review, 1843.)

The Editor of the Churchman's Review comments: "What services, then, have the Tractarian Divines rendered to the Church? What services? None whatever! but a large amount of injury and damage. What say the bishops generally? Most of them have had an opportunity of declaring their opinions publicly, deliberately, and ex Cathedra. Fifteen have distinctly and strongly condemned the Tract (XC.), and its system. Three or four have condemned the system without naming the Tract. . . . But not one, not a single voice, has been heard to whisper even the slightest approval of that mode of interpretation which, to use the Bishop of Llandaff's words, ought 'to exclude its author, not only from sacred functions, but from every office of important trust.' The condemnation is unanimous."—(Churchman's Review, 1843, p. 857.)

How can Evangelical Churchmen join in any act of laudation or thanksgiving in relation to the Tractarian Movement?

We know that God, in His over-ruling providence, brings good out of evil and causes even the wrath of man to work to His praise. But we can hardly praise the evil or extol the wrath. Time may have whitened the exterior, but the inside is still full of corruptness and falsehood.

Prophetic Outlook.

ARE WE NEAR A WORLD CRISIS?

The Bishop of Willochra.

In his recent Synod Charge, the Bishop of Willochra said:—"Two or three years ago it was thought that a vast financial and economic catastrophe was about to fall upon the whole world, but last year we were told that we had turned the corner, and that we might expect a return to more prosperous conditions. I should like to think that this is so, but the present world conditions hardly justify such an assumption. A few years ago the United States of America had reached an era of unprecedented prosperity. What are the conditions which prevail there to-day? In Iowa, which is regarded as the richest agricultural State, 65 per cent. of its 214,000 farms is mortgaged for £90,000,000. Similar conditions apply to the remainder of the Middle West, the Far West, and the South. The theory that farm prices have been depressed by world-wide over-production may be dismissed, for while production has increased, the population has increased also. We see the amazing spectacle of millions of people reduced to poverty in a world of plenty.

"One result of this to-day is a lack of confidence involving nations, political parties, banks and individuals, and a dread of something indefinable has seized the world in its grasp.

The Capitalist System.

"Some people say that it is all due to an inherent weakness in the capitalist system

which has run its course, and must now be relegated to the world's scrap-heap of gigantic failures. I am quite ready to admit its obvious defects, and that to all appearances it is about to pass away.

"To the minds of others the present state of affairs is an indication that we are not only witnessing the death throes of one system, but also the birth pains of another, and that the new era will witness the rise of some form of communism, in which we shall find world conditions vastly different from what they are to-day.

"It is all very interesting and thrilling, but, speaking for myself, I can only say that whatever truth there may be in the one statement, or likelihood in the other, the explanation of the world-wide unrest and lack of confidence must be sought in another region.

Life a Warfare.

We must remember that ever since God breathed into man and he became a living soul, this earth has been the arena of continual struggle and warfare. It has been largely concerned with a warfare against evil and a struggle against adverse conditions. In this struggle and warfare man has been, sometimes consciously, but often unconsciously, striving after something higher and better than he knows.

Spiritual Foes.

"And this strife is not confined to the visible world, for man has not only his visible enemies to fight, but unseen foes also. There is a continual warfare going on in the invisible world, and the strife here below is a counterpart of that struggle which is taking place in the world unseen. The great Apostle to the Gentiles, who more than anyone else has expounded to us the mind of Christ our Lord, as revealed to him by the Holy Spirit, has taught us that we wrestle not only against flesh and blood, but that our main warfare is against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. If ever these words can convince us of their truth, I think they might do so to-day, for, having regard to the state of this world, we must admit that, after taking into consideration all the economic, and social, and political problems which confront mankind, there is, over and above all these, a terrible and malignant power working for evil in our midst. I picture this great power of evil as a thick cloud descending upon the world, and we witness to-day the nations of the world roaring like the waves of the sea and men's hearts failing them for fear because of those things which are coming upon the earth. The seer of Patmos might have had in mind such a state of things as we behold to-day when he wrote from his island prison, 'Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'

"However much we are prepared to interpret the crisis which meets us to-day by pointing to the working out of economic laws, there still remains an elusive factor, and if we look for an explanation of this it can only be found in that unseen evil power which exalts itself against God.

But the position is not without hope, for the Lord God Omnipotent reigneth, and where human ingenuity fails we can be patient and stand still and wait for the salvation of God, and when it comes we shall be amazed at the strangeness of our salvation so far beyond all that we looked for."

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parentheses signify easier tunes.

Hymnal Companion.

July 23, 6th S. aft. Trinity.—Morning: 550, 275(7), 329(279), 334; Evening: 529, 377, 590, 21.

July 30, 7th S. aft. Trinity.—Morning: 598, 255, 233, 302(117); Evening: 248, 30, 285, 29(427).

A. & M.

July 23, 6th S. aft. Trinity.—Morning: 106, 242, 175, 277. Evening: 439, 254, 370, 24.

July 30, 7th S. aft. Trinity.—Morning: 3, 175, 201(63), 265. Evening: 223, 246, 257, 207.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 58. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

AUGUST 3, 1933.

[Issued Fortnightly.] 8/- per year, post free

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Editorial

The Coming of Bishop Mowll.

A FEELING of extreme satisfaction has filled the hearts and minds of Sydney Churchmen at the happy news which has come from Bishop Howard Mowll, signifying his acceptance of the Archbishopric of Sydney. There has been much patient waiting for the reply, but under the circumstances this could not be avoided. The fact that the Bishop is coming to Sydney more than compensates for any delay. The distance of the Bishop's Diocese in far Western China, the slowness of transit, the hold-ups which warring factions and bandits in that troubled land cause to mail delivery, and the Bishop's itinerations in un-get-at-able portions of his diocese, together with the necessary delays in consultations with brother Bishops, have all contributed to the seeming delay. Then, too, it must have been an extremely difficult matter for the Bishop to decide. On the one hand, the call and demands of his China work, on the other the call and challenge of the Mother See in Australia. However, the die has now been cast. The new Archbishop will be with us early in February next. Already the Diocese is anticipating his coming, and that of Mrs. Mowll, with exceeding pleasure. Plans are afoot for a really worthy welcome—such as Sydney can give when she likes! Meantime, the call is to prayer. We know that much prayer has been ascending to the Throne of Grace for weeks past, both for the Bishop and China. Let it be still more insistent both for the Archbishop-elect and for Sydney Diocese. A humble, whole-hearted and self-sacrificing servant of God is coming amongst us in the Providence of God. Let the Church uphold him with prevailing prayer!

Anointing the Sick.

THE Upper House of the Convocation of Canterbury has been discussing the report of the Joint Committee recently tabled on Unction and the Laying on of Hands on the sick. In the discussion the Bishop of

Birmingham (Dr. Barnes), offered unequivocal opposition to the report and its recommendations. He said:—"I cannot accept the principle, suggestion or implication that oil which is blessed by a priest or bishop, thereby receives healing properties. It is referred to as 'heavenly medicine.' Any attempt such as this to revive a primitive use of unction will lead some ill-educated people to believe that holy oil is of curative value. It is our duty to resist all such tendencies towards religious degeneration. I could not bring myself to consecrate oil as suggested in this report for the uses mentioned. With regard to the question of healing with the imposition of hands, this practice suggests the fake healer. I beg that we shall not seem to compete in such a type of activity." The practice of imposition of hands on the sick, he added, tended to obscure the true character of prayer. The Bishop of St. Edmundsbury and Ipswich (Dr. Whittingham), joined his brother in the opposition, stating: "It is a practice which I cannot but regard as having a superstitious use." It is significant that the Anglo-Catholic Bishop of St. Albans (Dr. Furse), who was the central figure in the Oxford Movement Centenary "High Mass" in London recently, fought for the adoption of the report. The soft, accommodating Bishop of London (Dr. Winnington Ingram), was, of course, in favour, saying "that sick people found comfort in anointing"—an argument that smacks of Israel's degenerate days "because people liked it." Any decision that this Convocation makes, carries no authority throughout the Anglican Communion. It does reveal however, another link in the "Catholicising" process of the Church of England. More's the pity!

A Discordant Note.

THE annual State Conference of the C.E.M.S., held last week in St. Clement's Parish Hall, Marrickville, N.S.W., was the happiest and most successful of gatherings, from the C.E.M.S. point of view. There was a splendidly representative attendance, a fine spirit and atmosphere among the men, and clear indications that something is afoot amongst the man-power of our Church. The papers read by various brothers on the C.E.M.S. impact on the Church's active life and worship, were well thought out, cogent, uplifting and helpful. The leaders of the N.S.W. Provincial Council are to be commended for their foresight and choice. But there was one discordant note. The National President, Bishop Cranswick, of Gippsland, took it upon himself to introduce the subject of the Oxford Movement Centenary. Evidently it is an obsession

with him. Certainly its introduction showed a want of taste. St. Clement's, Marrickville, Parish Hall had been hospitably placed at the disposal of the Conference, at request. It is a parish of sound Evangelical tradition. Therefore, to bring before the gathering such a subject was a singular instance of misplaced zeal, to say the least. Besides, it was an intrusion upon an otherwise harmonious and useful Conference. Surely the C.E.M.S. is faced with sufficient positive challenges without divisive tactics coming into play. There is the winning of men for Christ, the calling of men to active service in the Church, the C.E.M.S. and the present social chaos, unemployment and poverty, the personal witness of men in a grave hour of the world's life—without the leader of C.E.M.S. dragging in the Oxford Movement and its disruptive work in the Church of England. The action was ill-advised—and we cannot remain silent. We utter a firm protest!

Oxford Movement Centenary.

TRULY the celebrations of the Oxford Movement Centenary in the various parts of Australia and Tasmania constitute the sorriest hot-potch it has ever been our lot to witness. In Sydney, they amounted to a rally in St. James' Hall of the two or three most extreme Churches in the Diocese. How the Archbishop of Melbourne got there we don't know! A very level-headed layman said that his address was the finest example of "all things to all men" he had ever known, and that his Grace was well and truly on the fence, with his feet planted firmly on both sides. It was a queer position, when the strong action of Sydney's late Archbishop, in prohibiting the use of Mass Vestments at St. James', is recalled—and that Church's attitude since! But we live in less valiant days. The Melbourne and Tasmanian celebrations gave utterance to a perfect conglomeration of Anglo-Catholicism, neo-Evangelicalism, and Broad Church. Certainly the Church of England is a very variegated body. She appears to comprehend everything under the sun. And yet the fact remains that the Anglo-Catholics, who are the direct outcome of the Oxford Movement, are not only ultra-reactionary, but are so hardened and absolute in their beliefs that they will never rest content until the whole Church of England is synonymous with Anglo-Catholic conceptions and practices. "They are the Church." That is why we are so strong in upholding the true Evangelical and Scriptural position of our Church, as set forth in our formularies and Articles. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"